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PARTS I, II, VI AND VII

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1904-1905

1905-1906

1906-1907

1907-1908

1908-1909

1909-1910

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ADDITIONS AND CORRECTIONS.

- Page 8, No. 20, text-line 3,—for यसाङ्ग read यसाङ्ग.
- " 14, last line,—for Karahāṭaka read Karahāṭa, as in the text.
- " 18, line 4 from top,—for °danambuda read °d-anambuda.
- " 19, line 7 from bottom,—for ghaḍū read ghaṭa, as in the text.
- " " last line,—for rāla read rālaka, as in the text.
- " 22, text-line 16,—for कलक्केवल read कलक्केवल.
- " 27, foot-note 2, line 3,—before year 879 insert Hijra.
- " 35, line 7 from bottom,—for matrin read mantrin.
- " 40, foot-note 1,—for Vishnu read Vishṇu.
- " 42, line 8 from top,—for Jatanpal read Jatanpāl.
- " 46, foot-note 9, line 3,—for Subhānanda read Śubhānanda.
- " 50, line 2 from top,—for Vājasaneyi read Vājasaneyā, as in the text.
- " " line 9 from top,—for Māgha read Mārga[śiras].
- " 51, text-line 5,—for bhumichchhidra- read bhūmichchhidra-.
- " 59, note 3, line 5,—for Permāṇaḍigal read Permāṇaḍigaḷ.
- " 60, line 2 from top,—for the Mahābalis read Mahābali.
- " " line 6 from bottom,—for -Mahārāja read -Mahārāja.
- " 62, line 20 from top,—for °maṅgala read °maṅgala.
- " " foot-note 7, line 2 from bottom,—for Hēmāvati read Hēmāvati.
- " 63, foot-note 3,—[I have recently examined the inscription of Madiregoṇḍa Parakṣarivarman from Bairakūr in the Kolar district of the Mysore State (No. 457 of the Madras Epigraphical collection for 1911) and find nothing in it to suspect its genuineness—H. K. S.]
- " 64, foot-note 5, line 1,—for below read above.
- " 68, line 4 from bottom,—for Nangadiri read Nandagiri.
- " 69, line 3 from top,—after Nolaṃba insert (king).
- " " line 4 from bottom,—for Kilēṇi read Kilēri.
- " " foot-note 2, line 3,—for guraohi read gurūhi.
- " 84, foot-note 3, line 1,—for विवादेत्यने read विवादेत्यने.
- " 113, text-line 1,—for Mahārājasya read Mahārājasya.
- " " text-line 1,—for Huvashkasya read Huveshkasya.
- " " translation, line 1,—after day insert the words 'of the Mahārāja Dēvaputra Huveshka.'
- " 117, lines 9 and 10 from top,—for stupa read stūpa.
- " 118, line 2 from bottom,—for Śrāvasti read Śrāvasti.
- " 123, No. 163, last para., line 3,—for Bhādrapada read Bhādrapada.
- " 133, line 8 from top,—after Īlam insert (Ceylon).

In the Journal of the Royal Asiatic Society for January 1912, Prof. H. Lüders has reviewed Mr. Banerji's article published on pp. 106 ff. of this volume, and pointed out a number of improvements (some of which are based on impressions of his own) on the published readings. The subjoined additions and corrections are based on Prof. Lüders' article.

Page 107, line 10,—for 1901-02 read 1891-92.

" " line 19,—add a star after "some important records" and the following editorial foot-note above note 1: *Professor Lüders questions the correctness of assigning

ADDITIONS AND CORRECTIONS.

Nos. IX, IV, XVI and I to Rāmnagar as Mr. Banerji does; see the Professor's remarks on pp. 168, 170, 173 f. and 175 f.

- Page 110, lines 5 f. (text-line 1),—for vadhū Ekraḍaśya read vadhū Kalalasya.
 „ „ line 7 (text-line 2),—for Kottiyāto (also in other places where the name occurs in this paper) read Kolēyāto.
 „ „ line 7 (text-line 2),—for Tar[i]ka[s]ya read Taraka[s]ya.
 „ „ line 8 (text-line 3),—for Gabapalāyē read Grahapalaye.

Corresponding alterations have to be made in the translation of No. III on page 110.

- Page 111, text-line 2,—for Datila . ti Harinan[di]śya read De[vā] paṇatihari Nānd[i]śya.
 „ „ text-line 4,—for Kumāraśiri Vamaḍasi read Kumāraśiri Vamaḍāsi.
 „ „ line 4 f. from bottom,—for at the request of the sister of Datila . . Harinandi, read at the request of Devā, the paṇatihari, the sister of Nāndi (Nandin).
 „ „ line 7 from bottom,—for Rudradēva-sāmi (Rudradēvasvāmin) of Dāttāgāla read Dāttāgālī (?) Rudradēvasāmini (°svāmini).
 „ 112, text-line 1,—for Huvaśhasya read Huveśhasya.
 „ „ text-line 2,—for Dhujhavalas[ya] read Dhañāvalasya, and for Dh[u]jhaś[iriyā] read Dhañāśiriyā.
 „ „ text-line 3,—for [Bu]dhukasya read Budh[i]kasya.
 „ „ text-line 3,—for Śavatrana (?) pōtr[i]y[ē], read Śavatrātāpōtr[i]ya.

Alter the translation of No. V on p. 112 accordingly.

- Page 112, line 5 of the translation,—for Pachanagari (Vajranagari) read Pachanāgari (Uchchānāgari).
 „ 115, text-line 3,—for ṭiya (?) Muṇasimitā (?) ye (?), read ṭiyamu . . . śiminā[ya].
 „ „ text-line 4,—for Minirava sushōti dhitu, read Miniravasushātīdhittī.
 „ 116, text-line A.2,—for Vajanakarito read Vajan[ā]karito.
 „ „ line 5 (text-line C.1),—for Gahavalāyē read G[r]ahavilaye and for Aryadāsiyē read A[rha]dāsiy[e].
 „ „ text-line D.1,—for Dharavalāyē read Dhar[ā]valāyē.

Alter the translation of No. IX accordingly.

- Page 116, line 4 of the translation,—for female pupil who obeys the command of, read female pupil of the paṇatidhari.

- „ 118, line 3 from bottom,—for Buddha . . su[khā] la read Buddhade[va]-Akhila.
 „ 119, line 14 (text-line 1),—for Puśabalāyē read Pūśabalāyo.
 „ „ line 15 (text-line 2),—for [bha]yāyē read bharyāyā.
 „ 120, line 7 (text-line 1),—for naka gana (?) Dhanañyanasya ta . . . , read m[i]kat[o] ku[la]t[o] Vajra[nāgar[i]to [śākhāt]o.

For the translation of No. XVI on page 120 substitute the following: The request of the venerable the native of Adhichchhatra, out of the [Pōtivā]mika (Praitivarmika) kula, the Vajranāgari śākhā . . .

- „ 121, line 5 (text-line 1),—for [v]ṛita Ku[tu]kasya read . ṛitakuṇḍakasya.
 „ „ line 7,—for the wife of Ku[tu]ka read the wife of [Gh]ṛitakuṇḍaka.

EPIGRAPHIA INDICA.

VOLUME X.

No. 1.—THE PALLAVA INSCRIPTIONS OF THE SEVEN PAGODAS

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

"The Seven Pagodas" is the Anglo-Indian name of an extensive group of ancient rock-sculptures on the sea-shore, about 30 miles south of Madras. These interesting remains can be reached from Madras by boat on the Buckingham Canal, or from Chingleput Junction by bullock-cart *via* Tirukkalukkunnam. The present Tamil designation of the place is Māvalivaram, while the Brāhmanas call it by the more learned Sanskrit name Mahābalipuram, i.e. 'the city of Mahābali.' In the Chōla inscriptions of the "Shore temple" we find the terms Māmallapuram, i.e. 'the city of Mahāmalla,' and Tirukkaḍalmellai,¹ i.e. 'the holy Mallai on the sea.' Māmallapuram then formed part of Āmūr-nāḍu, a sub-division of Āmūr-kōṭṭam.² Both this district and its sub-division were named after the present village of Āmūr³ near Māmallapuram. The four last of the subjoined inscriptions (Nos. 23-26) are at Śāluvaṅgupam, a village 2 miles north of Māvalivaram.

The wonderful monuments at the Seven Pagodas have attracted the attention of many tourists and antiquarians. A collection of notices of them was published at Madras in 1869 by Captain Carr under the title "Descriptive and Historical Papers Relating to the Seven Pagodas on the Coromandel Coast." By far the best and most authentic account was furnished in 1880 by Dr. Fergusson in his *Cave Temples of India*, pp. 105-159. The *Madras Journal of Literature and Science* for the year 1880 (pp. 82-232) contains an excellent guide, with a map, by Colonel Branfill, which will be much appreciated by visitors to the spot and will save them much time and trouble.

The important question of the authors and the dates of those excavations can be answered only by a careful study of the inscriptions engraved on them. These I published already in 1890 in the first volume of *South-Indian Inscriptions*, pp. 1-8. I now reprint my former readings and translations, with some improvements and a few additions,⁴ to accompany six plates which are based on excellent inked estampages, prepared recently under the personal

¹ *South-Ind. Inscr.* Vol. I. p. 68. The same form of the name occurs in the *Nāḷayiraprabandham*, the sacred scriptures of the Tamil Vaishnavas.

² *South-Ind. Inscr.* Vol. I. p. 64.

³ No. 133 on the *Madras Survey Map* of the Chingleput taluka. Compare *South-Ind. Inscr.* Vol. III. p. 165.

⁴ Two short inscriptions (Nos. 18 and 19) were only lately discovered by Mr. Venkayya. Of two others (Nos. 25 and 26) no fresh impressions were taken, and they are consequently not included in the plates.

supervision of Rai Bahadur Venkayya. For the introductory remarks and the notes I have utilised some fresh materials which have accumulated since the time of the original publication.

The language of the inscriptions is Sanskrit. Nos. 1-19, 25 and 26 are in prose, Nos. 20-24 in verse.¹ The authors of the inscriptions themselves inform us that they were members of the ancient southern dynasty of the Pallavas. As none of the inscriptions contains any date, we must try to fix their approximate time on palaeographical grounds. As the accompanying plates will show, the sculptors employed four different alphabets, three of which are of the southern type, while the fourth is in northern characters.

I.—The majority of the short epigraphs on the monolith now styled “Dharmarāja-ratha” (Nos. 1-16) resemble the Mahēndravāḍi and Śiyamaṅgalam cave inscriptions which I have assigned to the Pallava king Mahēndravarman I.² Among the names and surnames of the king who excavated the “Dharmarāja-ratha” we find twice Narasiṃha (Nos. 1 and 7), which seems to have been his actual name, while the remaining designations look like mere surnames. Among the successors of Mahēndravarman I. there were two kings named Narasiṃhavarman. As the type of the alphabet is more archaic than that of the second set of inscriptions (which, as will appear presently, probably belongs to the time of Paramēśvaravarman I., the father of Narasiṃhavarman II.), the Narasiṃha of the “Dharmarāja-ratha” inscriptions may be identified with Narasiṃhavarman I., the son of Mahēndravarman I. and the contemporary and enemy of the Western Chalukya king Pulakēśin II. (A.D. 609-642). This identification is rendered almost certain by a reference to the published facsimile of the Bādāmi inscription of Narasiṃhavarman I.;³ the alphabet of this record is nearly identical with that of the “Dharmarāja-ratha” inscriptions. Consequently, the “Dharmarāja-ratha” must have been sculptured in the first half of the seventh century of our era.

II.—The second, very florid alphabet is found in the inscriptions of the Pallava king Atyantakāma on the monolith now styled “Gaṇēśa temple” (No. 20), in the two caves called “Dharmarāja-maṇḍapa” (No. 21) and “Rāmānuja-maṇḍapa” (No. 22), and in a short inscription of the same king on the “Dharmarāja-ratha” (No. 17). The same alphabet is employed in the Kāñchi inscriptions of Rājasimha and his son Mahēndravarman (III.).⁴ The Kāñchi inscriptions seem to call Rājasimha also Narasiṃhavishṇu, and they state that he was the son of Ugradaṇḍa, ‘the destroyer of Raṇarasika’s city.’ Dr. Fleet was the first to point out that in one of the Kāñchi inscriptions Ugradaṇḍa is named Paramēśvara, and that the epithet Raṇarasika refers to the Western Chalukya king Vikramāditya I. (A.D. 655 to 680). He thus established the identity of Paramēśvara *alias* Ugradaṇḍa with the Pallava king Paramēśvaravarman I., who, as we know from the Kūram plates, crossed arms with Vikramāditya I. Dr. Fleet further concluded that Rājasimha *alias* Narasiṃhavishṇu was the Pallava king Narasiṃhavarman II. of the copper-plate grants.⁵ This then was the king in whose time the Kailāsanātha temple at Kāñchi was built. The alphabet of Atyantakāma’s inscriptions at the Seven Pagodas agrees so closely with that of the Kailāsanātha epigraphs that both must be assigned to about the same period. Now from verse 2 of No. 20 I venture to conclude that Atyantakāma’s actual name was Paramēśvara. Consequently, I propose to identify this Atyantakāma with either Paramēśvaravarman I., the father of Rājasimha, or Paramēśvaravarman II., the son of Rājasimha,—preferably with Paramēśvaravarman I.,

¹ There are, however, a few prose words in No. 20, line 12; No. 21, l. 12; No. 23, ll. 15 and 17; and No. 24, l. 16.

² Above, Vol. IV. p. 152 f., and Vol. VI. p. 320. The alphabet of the Trichinopoly cave inscription is more recent, and the opinion that it belongs to Mahēndravarman I. (*South-Ind. Inscr.* Vol. II. p. 341) cannot be upheld.

³ *Ind. Ant.* Vol. IX. p. 100, and Dr. Fleet’s *Dyn. Kan. Distr.* p. 328 f.

⁴ *South-Ind. Inscr.* Vol. I. Nos. 24 and 27, and Vol. II. Plate ix.

⁵ *Dyn. Kan. Distr.* p. 329 f.

whose reign is well established by inscriptions on stone and copper, while, instead of Paramēśvaravarman II., the Kāñchi inscriptions mention another son of Rājasimha, named Mahēndrarvarman(III.). The second group of inscribed monuments at the Seven Pagodas would thus belong to about the third quarter of the seventh century.

III.—The third alphabet is that of an inscription of the Pallava king Atirapachanda on the left of the cave at Śāḷuvāṅguppam (No. 23) and of three short epigraphs: one at the top of the same cave (No. 25), another on the " Dharmarāja-ratha " (No. 18), and a third near the " Gōpis' Churn " (No. 19). It resembles, though it is not quite identical with, the alphabet of the Kāśākūṇḍi plates of Nandivarman.¹ The name (or surname) Atirapachanda is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of contemporaneous records on copper, there would be no objection to assigning these records, as will be done in the sequel, to the time of Nandivarman, the contemporary of the Western Chalukya king Vikramāditya II.

IV.—The last alphabet, an early kind of Nāgarī, is employed in the inscription on the right of the Śāḷuvāṅguppam cave (No. 24) and in a short label at the top of the same cave (No. 26). No. 24 is a copy of the first six verses of Atirapachanda's epigraph on the left of the same cave (No. 23), and No. 26 is a repetition of the label in the third alphabet which is engraved immediately above it (No. 25). The characters resemble those of the Nāgarī version on the Paṭṭadakal pillar of the Western Chalukya king Kirtivarman II.² As we know that the predecessor of this king, Vikramāditya II.,³ took Kāñchi from the Pallava king Nandivarman, it is perhaps not too bold to surmise that the inscriptions in the third and fourth alphabets belong to the reign of his enemy Nandivarman, who would then have borne the surname Atirapachanda. The sudden collapse of the Pallava power at the hands of Vikramāditya II. may have been the reason why so many of the excavations at the Seven Pagodas have remained unfinished. As I have remarked in *South-Indian Inscriptions* Vol. I. p. 10, we meet with the same plurality of alphabets in the Kailāsanātha temple at Kāñchi. The enclosure of this temple bears three tiers of identical inscriptions. The characters of the third tier are those of the epigraphs of Narasimhavarman II. The alphabets of the second and first tiers are, respectively, those of the left and right inscriptions of the Śāḷuvāṅguppam cave. Consequently they must have been added at a later date by Atirapachanda (Nandivarman?).

I am fully aware that my remarks on the third and fourth alphabets do not rest on quite firm ground. But, in the absence of further information, we may place the inscriptions written in both alphabets in the time immediately preceding the conquest of the Pallava territory by Vikramāditya II. (A.D. 733-734 to 746-747). The fact that a northern alphabet was employed along with a southern one suggests that the artisans were recruited from the north of India.

The two last columns of the accompanying table will show at a glance to which of the Pallava kings of the third column I propose to assign each of the Pallava records of the Seven Pagodas. It is worth noting that, with his usual sagacity, Dr. Fergusson had already succeeded in fixing the approximate period of the remains at the Seven Pagodas at about 650 to 700.⁴

The contents of the subjoined inscriptions are singularly uninteresting and devoid of historical facts. All that we learn from them is a string of names and surnames of three different

¹ *South-Ind. Inscr.* Vol. II. No. 73.

² *South-Ind. Inscr.* Vol. I. p. 146; above, Vol. III pp. 3 and 359.

Cave Temples of India, p. 110 f.

³ Above, Vol. III. p. 4, Plate.

SYNCHRONISTIC TABLE OF THE PALLAVA KINGS OF KĀNCHĪ.

Western Chalukya contemporaries of Pallava kings.	Pallava kings named in Western Chalukya copper-plate grants.	Genealogy of the Pallavas according to their own copper-plate grants.	Pallava kings named in the Kānchi inscriptions.	Pallava kings named in the inscriptions of the Seven Pagodas.	Nos. of inscriptions published below.
. . . . .	. . . . .	Simhavishṇu . . . . .	. . . . .	. . . . .	. . . . .
. . . . .	. . . . .	Mahēndravarman I. . . . .	. . . . .	. . . . .	. . . . .
Pulakēśin II	Narasimha	Narasimhavarman I. . . . .	. . . . .	Narasimha Atyantakāma Śrinidhi Śribhara.	1-16.
.	Mahēndra	Mahēndravarman II. . . . .	. . . . .	. . . . .	. . . . .
Vikramāditya I. Raṇarasika.	Īśvarapōtarāja	Paramēśvaravarman I.	Paramēśvara Ugradanḍa Lokāditya.	Paramēśvara Atyantakāma Śrinidhi Śribhara Raṇajaya.	17, 20-22.
.	Narasimhapōtavarman.	Narasimhavarman II.	Rājasimha Atyantakāma Śribhara Raṇajaya (Narasimhavishṇu). . . . .	. . . . .	. . . . .
. . . . .	. . . . .	Paramēśvaravarman II.	Mahēndravarman (III.) . . . . .	. . . . .	. . . . .
Vikramāditya II.	Nandipōtavarman	Nandivarman Pallavamalla, a distant relative of Paramēśvaravarman II. . . . .	. . . . .	Atiraṇachanḍa Atyantakāma Śrinidhi Śribhara Raṇajaya.	18, 19, 23-26.

Pallava kings, and the fact that the excavations on which they are engraved were shrines of Īśvara (Śiva) and bore each the name of its respective founder. Thus the "Gaṇēśa temple" (No. 20) and the "Dharmarāja-maṇḍapa" (No. 21) were called *Atyantakāma-Pallavēśvara-griha*, i.e. 'the Īśvara temple of Atyantakāma-Pallava.' On the "Dharmarāja-ratha," which had probably been founded by Narasiṃha[varman I.] *alias* Atyantakāma, the same name seems to have been bestowed by his descendant [Paramēśvaravarman I.] *alias* Atyantakāma or Raṇajaya (No. 17). The Śāluvaṅguppam cave bears the label *Atiraṇachanḍa-Palla[vēśvara-griha]* (Nos. 25 and 26), i.e. 'the Īśvara temple of Atiranachanḍa-Pallava.'

The last column but one of the table on page 4 shows that each of the three Pallava kings Narasiṃha, Paramēśvara and Atiraṇachanḍa bore the two surnames Śrinidhi and Śribhara. In this connection I would like to mention certain Pallava coins from Māvalivaram which I saw in the cabinet of the Rev. E. Loventhal of Vellore. All of them bear on the obverse a bull (the crest of the Pallavas), and various legends above it. One of the coins, with a star on the reverse,¹ reads *Śribharaḥ*; another, with a fish on the reverse,² *Śrini[dhi]*; and a third, with a cross on the reverse,³ *Mānapara*. With the legend of the last coin compare the *biruda* Atimāna in the inscription No. 9 of the "Dharmarāja-ratha."

A.—INSCRIPTIONS ON THE "DHARMARĀJA-RATHA" AT MĀVALIVARAM.⁴

Nos. 1-16 of these inscriptions consist of a number of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions of the Seven Pagodas, where several of them recur, it follows, however, that they are *birudas* of a Pallava king whose actual name seems to have been Narasiṃha (Nos. 1 and 7). Among these surnames, Atyantakāma, Śrinidhi and Śribhara were borne also by the two kings mentioned in the later inscriptions of the Seven Pagodas. Others appear again in the inscriptions of the Pallava king Rājasimha at Kāñchi, viz. Parāpara Bhuvanabhājana,⁵ Śrīmēgha and Sarvatōbhadra.

The two last inscriptions on the "Dharmarāja-ratha" are not written in the same alphabet as Nos. 1-16. No. 17 follows the type of Nos. 20-22, and No. 18 that of No. 23. Each of them designates the "Dharmarāja-ratha" as 'the Īśvara (Śiva) temple of Atyantakāma-Pallava.'

I.—First Storey.

a.—North.

No. 1.

श्रीनरसिंहः

The glorious Narasiṃha.

b.—East.

No. 2.

प्रिथिविसारः⁶ श्रीभरः

Prithivisāra (the best on earth). Śribhara (the bearer of wealth).

¹ Sir Walter Elliot's *Coins of Southern India*, Plate I. No. 34.

² *Ibid.* No. 33.

³ *Ibid.* No. 37.

⁴ *Madras Survey Map*, No. 43. Carr's *Seven Pagodas*, p. 37, Plate xvii, p. 224.

⁵ The synonym *Avanibhājana* occurs in the Śiyamaṅgalam cave inscription; above, Vol. VI. p. 320.

⁶ Read प्रिथिविसारः. The shortening of the final *ī* of *prithivī* is permitted by Pāṇini, vi. 8, 63; compare the proper name Kālidāsa.

No. 3.

भुवनभाजनः¹

Bhuvanabhājana (the owner of the world).

c.—South.

No. 2.

[श्री]मेघः त्रैलोक्यवर्धनः विधिः

Śrīmēgha (the cloud (*showering*) wealth). Trailōkyavardhana (the bestower of prosperity on the three worlds). Vidhi.

No. 5.

अत्यन्तकामः अनेकोपायः²Atyantakāma (he whose desires are boundless). Anēkōpāya (he (*who knows*) many expedients).

II.—Second Storey.

a.—North.

No. 6.

स्थिरभक्तिः मदनभिरामः विधिः[*]

Sthirabhakti (he whose devotion is firm). Madanābhirāma (he who is as handsome as Love). Vidhi.

No. 7.

श्रीनरसिंहः भुवनभाजनः श्रीमेघः[.] अप्रतिहतशसनः[*]

The glorious Narasimha. Bhuvanabhājana (the owner of the world). Śrīmēgha (the cloud (*showering*) wealth). Apratihataśāsana (he whose commands are unopposed).

No. 8.

कामलकितः अमेयमायः सकलकल्याणः

Kāmalalita (he who is as charming as Love.) Amēyamāya (he whose diplomacy is immeasurable). Sakalakalyāṇa (the altogether prosperous).

No. 9.

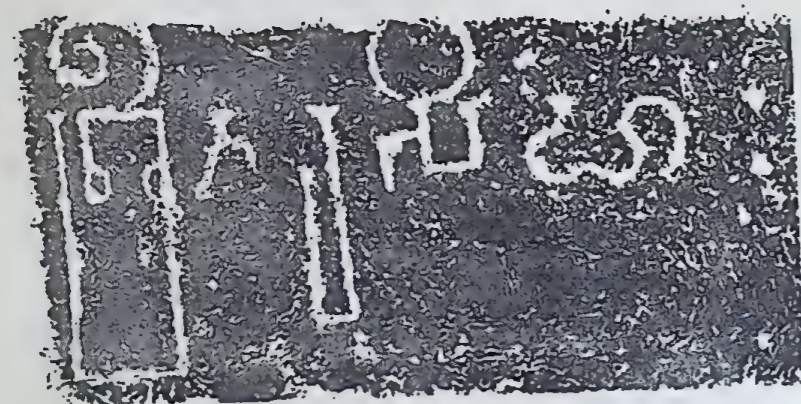
नयनमनोहरः वामः[.] अतिमानः

Nayanamanōhara (he who is pleasing to the eyes). Vāma (the handsome). Atimāna (he whose pride is excessive).

b.—East.

¹ Read °भाजनः.² Read अनेकोपायः and compare the surname Upāyānīpaya in the Kīāchi inscription.

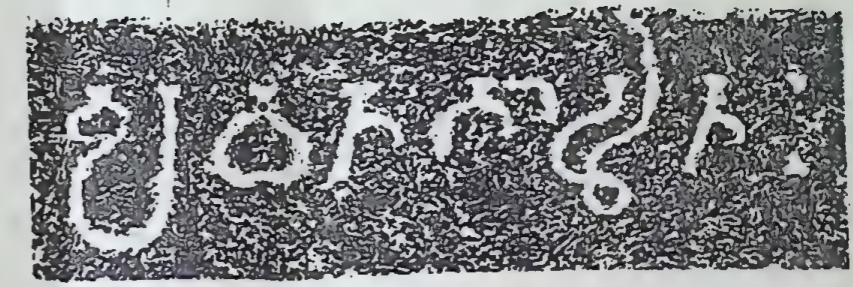
1



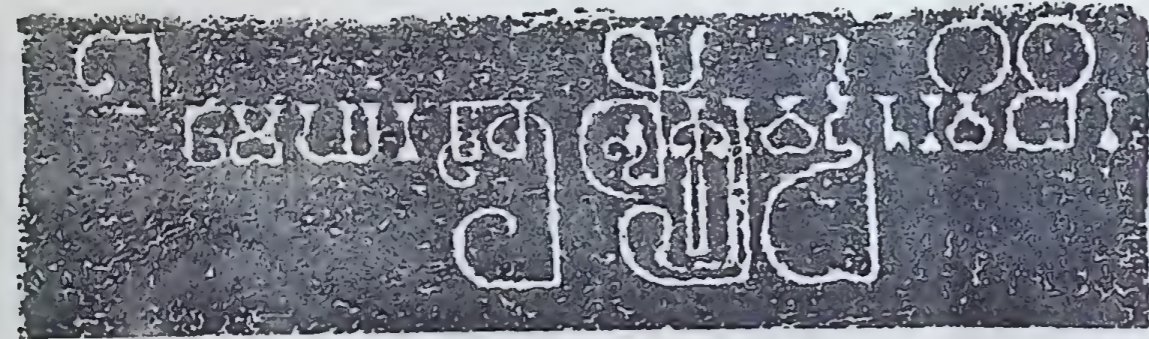
2



3

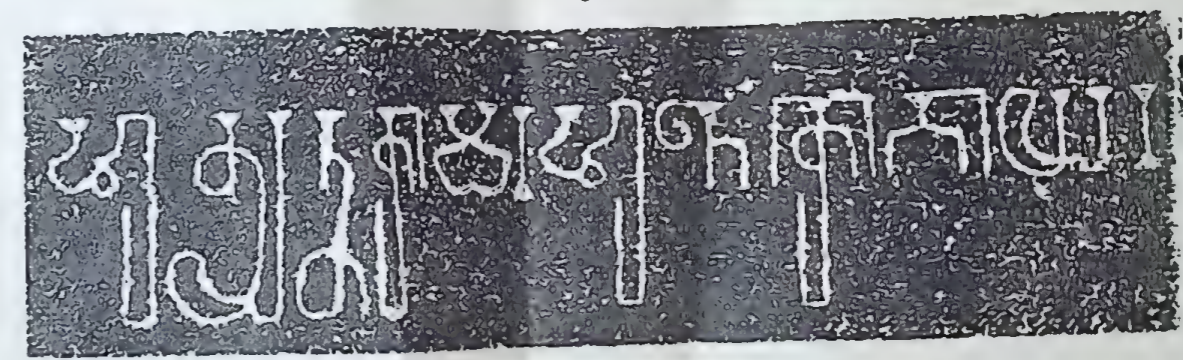


4

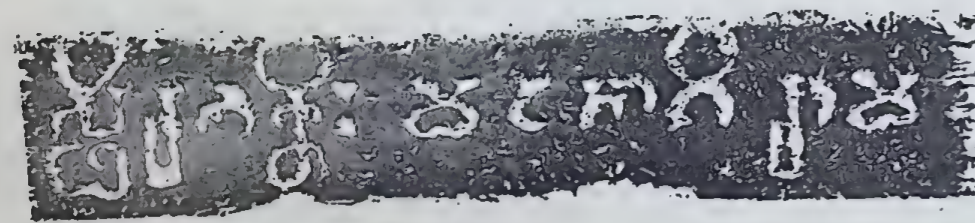


Scale of
Nos. 1—5:
13

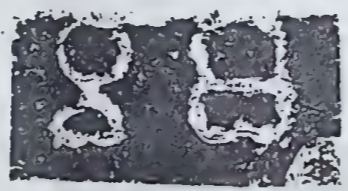
5



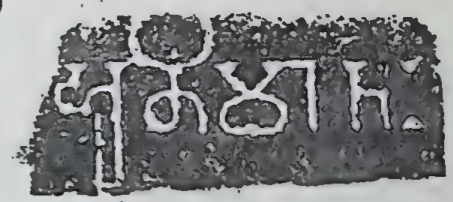
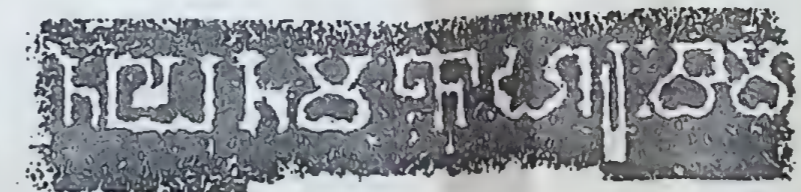
6



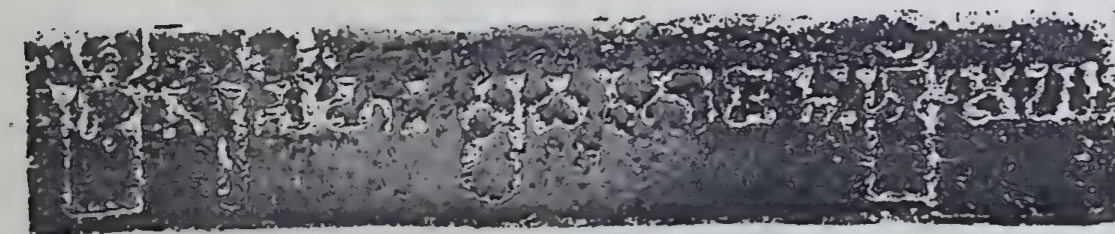
Scale of
Nos. 6—11:
2



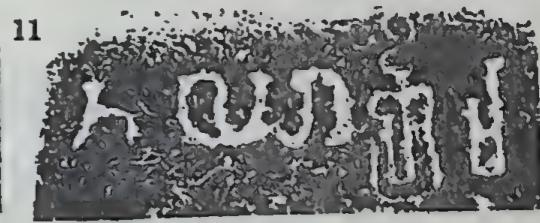
9



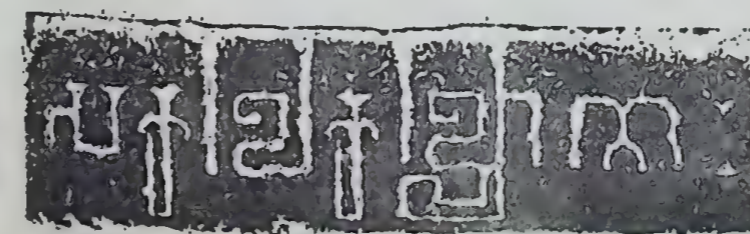
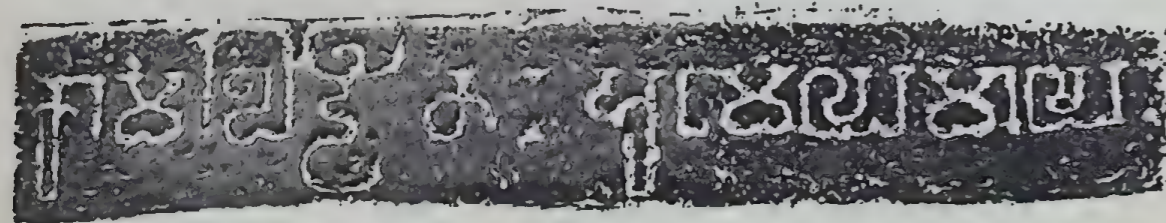
7



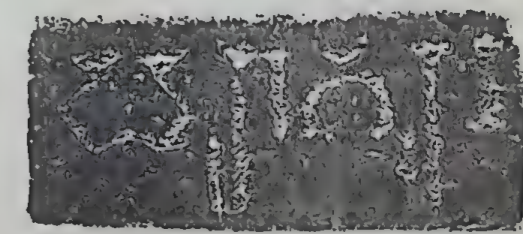
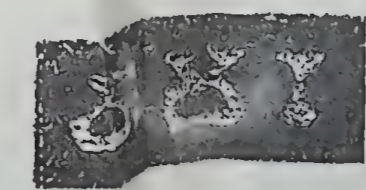
11



8



10



Collotype by Gebr. Pletner.

No. 10.

वामः पराभरः¹

Vāma (the handsome). Parāpara (the omnipotent).

No. 11.

अनुपमः नया[कु]र[*]

Anupama (the matchless). Nayānkura² (the sprout of polity).

c.—South.

No. 12.

ललितः

Laṭita (the charming).

No. 13.

नयनमनोहरः सर्वतोभद्रः

Nayanamanōhara (he who is pleasing to the eyes). Sarvatōbhadra (the altogether auspicious).

No. 14.

श्रीनिधिः निरुत्तरः

Śrinidhi (the receptacle of wealth). Niruttara³ (the unsurpassed)

No. 15.

विधिः विभ्रान्तः

Vidhi. Vibhrānta⁴ (the passionate).

d.—West.

No. 16.

सत्यपराक्रमः⁵ परावरः

Satyaparākrama (he whose valour is true). Parāvara (the omnipotent).

III.—Third Storey.

a.—East.

¹ Read परापरः (as in the Kāñchi inscriptions) or परावरः (No. 16). The softening of a single consonant between two vowels in *parābhara*, *pridhivisāra* (No. 2) and *ubhāya* (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

² With the first member of the compound *Nayānkura* compare the surnames *Bahunaya* and *Nayānsāra* in the Kāñchi inscriptions. The second member, *ankura*, is synonymous with *pōta* or *pallava*, from which the Pallavas derive their name; see *South-Ind. Inscr.* Vol. II. p. 341, note 1. Compare *Buddhyānkura* (above, Vol. VIII. p. 144 f.), *Lalitānkura* (*South-Ind. Inscr.* Vol. II. p. 341, and above, Vol. VI. p. 320), and *Taruṣānkura* (No. 20 below, verse 7). The last *biruda* suggests that we may have to read *Navānkura* for *Nayānkura*.

See below, p. 9 and note 4.

⁴ Compare the surnames *Mattapramatta* and *Mattavikāra* in the Kāñchi inscriptions.

⁵ Read पराक्रमः.

No. 17.

श्रीअत्यन्तकामपल्लवेश्वरगृहम् ॥ रणजयः

The holy Īśvara (Śiva) temple of Atyantakāma-Pallava. Raṇajaya (the conqueror in battle).

b.—West.

No. 18.

अत्यन्तकामपल्लवेश्वरगृहम् ॥

The Īśvara (Śiva) temple of Atyantakāma-Pallava.

B.—INSCRIPTION NEAR THE "GŌPIS' CHURN" AT MĀVALIVARAM.

According to Mr. Venkayya, who discovered this and the preceding inscription (No. 18) quite recently, No. 19 is engraved 'on a pillar of the rock-cut *maṇḍapa* south-west of the "Gōpis' Churn." It is in the same alphabet as No. 23 and consists of a single *biruda*.

No. 19.

श्रीवामाङ्कुशः¹

The glorious Vāmāṅkuśa (bearer of a handsome elephant-goad).

C.—INSCRIPTION AT THE "GAṆĒŚA TEMPLE," MĀVALIVARAM.²

This inscription records that the monolith on which it is engraved was a temple of Śiva and had been called 'the Īśvara temple of Atyantakāma-Pallava' by its builder, king Atyantakāma. This prince bore the surnames Śrinidhi, Śribhara, Raṇajaya, Taruṇāṅkura, Kāmārāga, and several others. His actual name seems to have been Paramēśvara.³

No. 20.

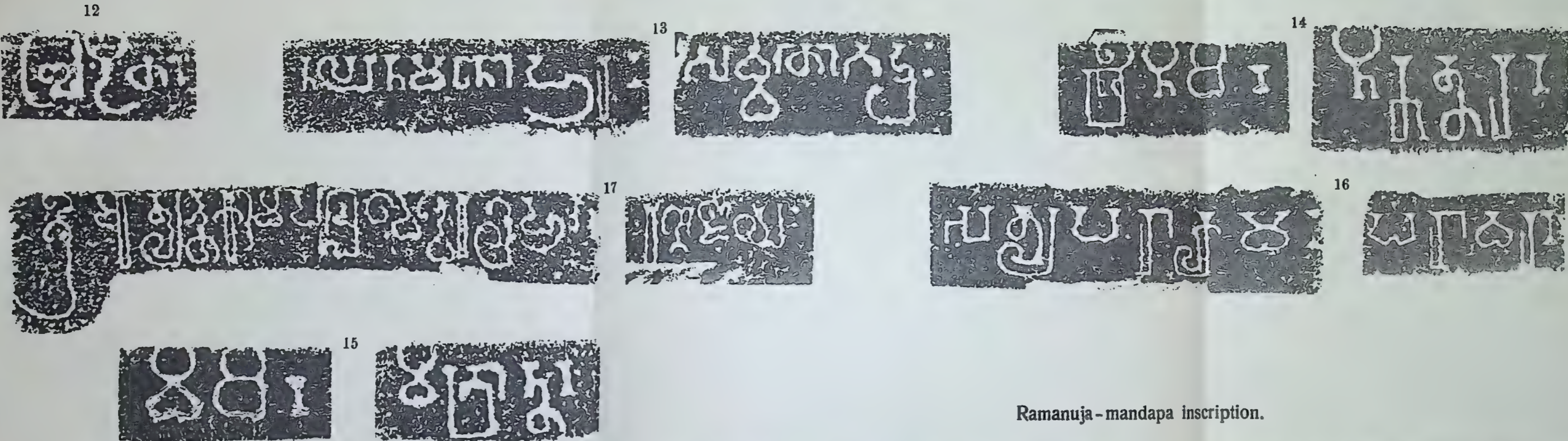
- 1 सन्भवस्थितिसंहारकारणं वीतकारणः [1*]
भूयादत्यन्तकामाय जगतां काममर्दनः ॥ [१*]
- 2 अमायचित्रमायोसावगुणो गुणभाजनः [1*]
स्वस्थो निवृत्तरो कीयादनीशः परमेश्वरः ॥ २*
- 3 यस्याङ्गभराक्रान्तः कैलासः सदशाननः [1*]
पातालमगमन्मूर्ध्ना अग्निधिस्तम्बिभर्त्यजम् ॥ [३*]
- 4 भक्तिप्रद्रेण मनसा भवभूषणलीलया [1*]
दोषा च यो भुवो भारञ्जीयात्त . श्रीभरश्चिरम् ॥ ४*

¹ The *anvārā* of श्री is doubtful.

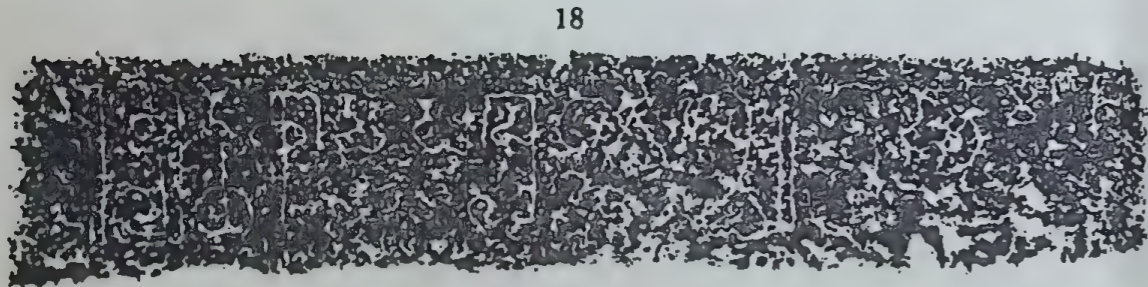
² *Madras Survey Map*, No. 24. Carr's *Seven Pagodes*, Plate xiv, pp. 57, 221, 224. Burnell, *South-Indian Palaeography*, 2nd edition, p. 38, note 4.

³ See below, p. 9, note 4.

⁴ Here and in No. 21, line 5, the correct reading would be दीप्ता च यो भुवो भारञ्जीयात्त, which is found in verse 4 of Nos. 23 and 24.

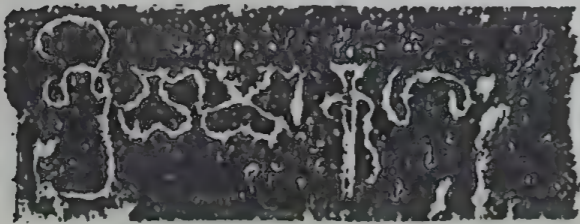


Ramanuja - mandapa inscription.

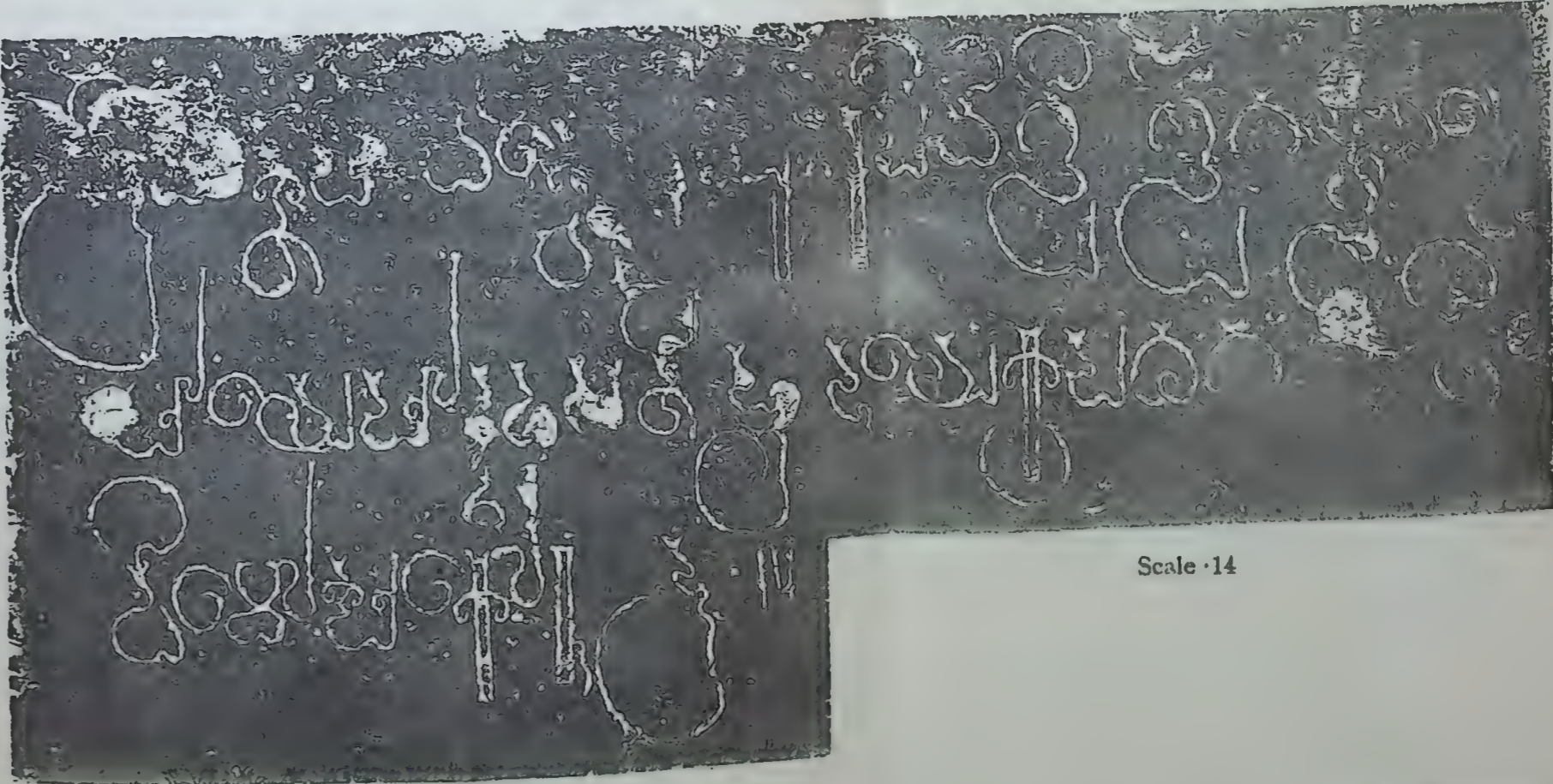


Scale · 2

Inscription near the Gopis' Churn.

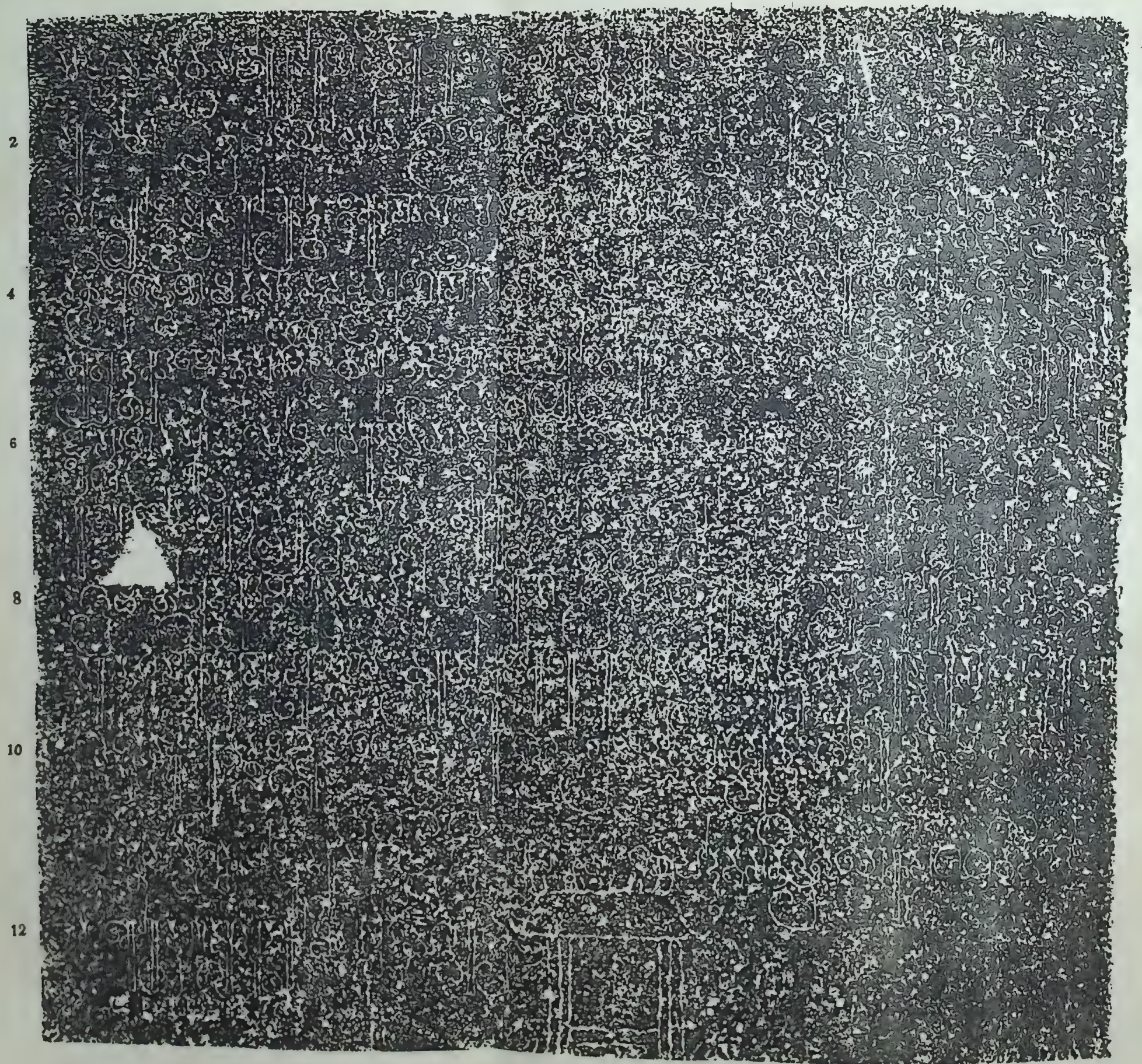


Scale · 13



Scale · 14

Ganesa temple inscription.



E. Hultsch.

Scale ·14

Collotype by Gebr. Plettner.

From inked estampages supplied by Rai Bahadur V. Venkayya

- 5 अत्यन्तकामी नृपतिर्निर्जितारातिमण्डलः [1*]
 व्यातो रणायः शम्भोस्तेनेदं वेश्म कारितम् ॥ ५*]
- 6 ज्ञः स्थाणुर्विष्कलः सोमः पावकाष्ठा¹ वियहपुः [1*]
 भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६*]
- 7 राजराजो न विरससकभुज जनार्दनः [1*]
 तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्गुरः ॥ [७*]
- 8 श्रीमतोत्यन्तकामस्य विषहर्षापहारिणः [1*]
 श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ [८*]
- 9 अभिवेकजलापूर्णं चिचरत्ताम्बुजाकरे [1*]
 आस्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ [९*]
- 10 तेनेदङ्गारितन्तुङ्गन्मूर्जटेर्नन्दिरगृहम्² [1*]
 प्रजानामिष्टसिद्धयर्थं शङ्करीभूतिमिच्छता ॥ [१०*]
- 11 धिक्तेषाम्निक्तेषाम्मुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [1*]
 येषाञ्च वसति हृदये कुपयगतिविमो-
- 12 चको रुद्रः ॥ [११*] अत्यन्तकामपञ्चवैश्वरगृहम् [1*]

TRANSLATION.

(Verse 1.) Let (Śiva), the destroyer of Love, (*who is*) the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires³ of men !

(V. 2.) Let him be victorious, who is (*both*) without illusion (*and*) possessed of manifold illusion (Chitramāya), who is (*both*) without qualities (*and*) endowed with qualities (Guna-bhājana), who is self-existent (Svastha) (*and*) without superior (Niruttara), who is without lord (*and*) the highest lord (Paramēśvara) !⁴

(V. 3.) Śrinidhi⁵ bears on (*his*) head that Aja (Śiva),⁶ pressed by the weight of whose great toe, the Kailāsa (*mountain*) together with the ten-faced (Rāvaṇa) sank down into Pātāla.

¹ Read पावकाष्ठा.

² The composer has treated the syllable *grī* as if it began with *gr* and could thus render the preceding vowel prosodically long.

³ By the expression *atyantakāmāya* the panegyrist also alludes to the king's surname Atyantakāma.

⁴ All these epithets have to be applied in the first instance to Śiva, and with slight changes of meaning to the king himself. Chitramāya occurs as the name of a Pallava king in the Udayēndiram plates of Nandivarman (*South-Ind. Inscr.* Vol. II. p. 372); compare also the *śiruda* Māyāchāra in the Kāñchi inscriptions, and Amōyamāya in No. 8. With Guna-bhājana compare Guṇālaya in the Kāñchi inscriptions, and Guṇabhara, a surname of Mahēndra-varman I. (see above, Vol. VI. p. 320). For Svastha see verse 7, and for Niruttara No. 14. Paramēśvara is the only word in the whole inscription which looks like the actual name of the king. This view is suggested by the fact that two Pallava kings named Paramēśvaravarman are known from copper-plate grants; see *South-Ind. Inscr.* Vol. II. p. 344.

⁵ This *śiruda* of Paramēśvara occurs also in verse 8. The same had been a surname of his predecessor Narasiṃha; see No. 14.

⁶ I.e. he is a devotee of Śiva.

Dharmaraja - mandapa inscription.

2
4
6
8
10
12
14

- 3 निरुत्तरो जीथादनीषः परमेश्वरः ॥ [२*] यस्याङ्गुष्ठभराक्रान्तः कैलाससूद-
 4 शाननः [१*] पातालभगममूर्ध्नी श्रीनिधिस्तस्मिभर्त्यजम् ॥ [३*] भक्तिप्रद्वेण
 मनसा भवं भू-
 5 षणलीलया [१*] दोष्णा च यो धुनो भारं जीयात् श्रीभरधिरम् ॥
 [४*] अत्यन्त-
 6 कामो नृपतिर्निर्जितारातिमण्डलः [१*] ख्यातो रणजयः शम्भोस्तेनेदं वेश्म
 7 कारितम् ॥ [५*] ज्ञः स्थाणुर्निष्कलः सोमः पावकात्मा वियद्वपुः [१*]
 भोमः शिवो विजय-
 8 तां शङ्करः कामसूदनः ॥ [६*] राजराजो न विरससकृष्ट जना-
 ईनः [१*] तारकाधिपतिः स्वस्थो
 9 जयतात्तरुणाङ्कुरः ॥ [७*] श्रीमतोत्यन्तकामस्य द्विवहर्षापहारिणः [१*]
 श्रीनिधेः का-
 10 मरागस्य हराराधनसङ्गिनः ॥ [८*] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [१*]
 भा-
 11 स्ते विशाले सुमुखः शिरस्तरसि शङ्करः ॥ [९*] तेनेदं कारितन्तुङ्गमूर्जटे-
 म्निन्दिर-
 12 ष्टहं [१*] प्रजानामिष्टसिद्धार्थं शङ्करीं भूतिमिच्छता ॥ [१०*] श्री ॥
 अत्यन्तकामपन्नवेश्वरष्टहम् ॥
 13 धिक्तेषाम्निक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [१*] येषाञ्च वसति
 14 हृदये कुपयगतिविमोक्षको रुद्रः ॥ [११*]

E.—INSCRIPTION AT THE "RĀMĀNUJA-MĀNDAPA," MĀVALIVARAM.³

This inscription consists of the last verse (11) of the two preceding inscriptions (Nos. 20 and 21). We may conclude from it that the cave-temple in which it is engraved was likewise a shrine of Śiva, and that it was excavated during the reign of the Pallava king Paramēśvara.

No. 22.

- 1 [श्री]: [१*] [धि]क्तेष[१] धिक्ते[षां] पुनरपि धिग्धिग्धिगस्तु धिक्ते-
 2 षां [१*] येषाञ्च वसति हृदये कुपयगति-
 3 विमोक्षको रुद्रः ॥

¹ See above, p. 8, note 4.

² Expressed by a symbol.

³ Madras Survey Map, No. 48. Carr's Seven Pagodas, p. 222, note.

F.—INSCRIPTIONS ON THE CAVE-TEMPLE AT SĀLUVANGUPPAM.¹

The inscription on the left of the cave (No. 23) records that this excavation was a temple of Śiva, and that it was made by a king Atiraṇachanḍa who named it after himself Atiraṇachanḍeśvara, i.e. 'the Īśvara (temple) of Atiraṇachanḍa.' Verses 1, 2 and 4 are identical with three verses of the Māvalivaram inscriptions of Paramēśvara (Nos. 20 and 21), and contain the *virūdas* Atyantakāma, Śrīnidhi, Kāmarāga and Śrībhara. Other surnames of Atiraṇachanḍa were Raṇajaya, Anugraśīla, Kālakāla, Samaradhanamjaya and Saṃgrāmadhira. Most of these epithets are applied to Rājasimha in his inscriptions at Kāñchi.

The inscription on the right of the cave (No. 24) is a Nāgarī copy of the first six verses of No. 23.

Above the entrance of the cave there are two identical inscriptions, according to which the full name of the temple was 'the Īśvara temple of Atiraṇachanḍa-Pallava.' The first of these two short epigraphs (No. 25) is in the same alphabet as No. 23, and the second (No. 26) in the same Nāgarī characters as No. 24.

No. 23.

- 1 श्रीमतोत्यन्तकामस्य द्विष[६]-
- 2 र्पापहारिणः [१*] श्रीनिधेः काम-
- 3 रागस्य हराराधनसंगिनः ॥ [१*]
- 4 अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [१*]
- 5 आस्ते विशाले सुसुखः शिरस्सरसि शंकरः ॥ [२*]
- 6 तेनेदं कारितं शम्भोर्भवनं भूतये भुवः [१*] कै-
- 7 लासमन्दरनिभं भूभृतां मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रद्वे-
- 8 ण मनसा भवं भूषणलीलया [१*] दोष्णा च यो भुवन्भक्ते
- 9 जीयात् श्रीभरश्चिरम् ॥ [४*] अतिरणचण्डः पतिरवनिभु-
- 10 जामतिरणचण्डेश्वरमिदमकरोत् [१*] इह गिरितन-
- 11 यागुहगणसहितो नियतकृतरतिर्भवतु पशुप-
- 12 तिः ॥ [५*] गुर्वीमीशानभक्तिं त्रियमतिशयिनीं दुर्व्वहं भारमुद्धर्या
- 13 निष्कामान्यच्च दानं समम[तिर]णचण्डाख्यया [यो विभर्त्ति] [१*]
- 14 स्थाने निर्मापितेस्मिन्वि[दितरणज]यस्थ्यातिना तेन [भ]र्त्ता भूताना-
- 15 मष्टमूर्त्तिश्चिरमतिरणच[ण्डेश्वरे] यातु निष्ठाम् [॥ ६*] अ[नुय]शीलः [॥*]
- 16 यदि न विधाता भरतो यदि न हरिर्नारदो न वा स्कन्दः [१*]
- वोहुं क इव
- 17 समर्थसंगीतं कालकालस्य ॥ [७*] श्री ॥ समरधनञ्जयः संप्रामधीरः ॥ श्री ॥

¹ Madras Survey Map, No. 58. Carr's *Seven Pagodas*, Plate xv., pp. 59, 120, 222.—Nos. 2 and 3 of Carr's Plate xv. are two independent eye-copies of the same inscription (No. 24).

² Expressed by a symbol.

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TRANSLATION.

(Verse 1 f.) Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śaṅkara (Śiva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious Atyantakāma, who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (Śrīnidhi), who possesses the charm of Love (Kāmarāga) (*and*) who assiduously worships Hara (Śiva).¹

(V. 3.) For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Śambhu (Śiva), which resembles (*the mountains*) Kailāsa and Mandara.

(V. 4.) Let that Śrībhara be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament!²

(V. 5.) Atirapaachanḍa,³ the lord of the rulers of the earth, made this (*temple called*) Atirapaachanḍēśvara. Let Paśupati (Śiva), attended by the mountain-daughter (Pārvati), Guha (Skanda), and the demigods (Gaṇa), always take delight (*in residing*) here!

(V. 6.) Let the eight-formed lord of beings (Śiva) take up (*his*) abode for a long time in this temple (*called*) Atirapaachanḍēśvara, which was caused to be built by him who, together with the name of Atirapaachanḍa, owns deep devotion to Īśāna (Śiva), abundant wealth, the heavy burden of the earth and unequalled liberality, (*and*) who is renowned by the name of Rapaajaya!⁴

(L. 15.) Anugraśīla⁵ (the gentle-minded).

(V. 7.) Who is able to master the music of Kālakāla,⁶ unless the performer (*were*) Bharata, Hari, Nārada, or Skanda?⁷

(L. 17.) Samaradhanamjaya⁸ (Dhanamjaya (*i.e.* Arjuna) in battle). Saṁgrāmadhīra⁹ (he who is firm in war).

No. 24.

1 श्रीमतीत्यन्तकामस्य

2 द्विषद्दुर्गापहारिणः [1*] श्रीनि-

3 धेः कामरागस्य हराराध[न]संगि-

4 नः ॥ [१*] अभिषेकजलापूर्णं चिचरत्नां-

5 बुजाकरे [1*] आस्ते विशाले सुमुखः शिरस्सर-

6 सि शंकरः ॥ [२*] तेनदं कारितं शम्भोर्भय-

7 नं भूतये भुवः [1*] कैलासमन्दरनिभं भूयतां

¹ Verses 1 and 2 are identical with verses 8 and 9 of Nos. 20 and 21.

² This verse is nearly identical with verse 4 of Nos. 20 and 21.

³ This name of the king who built the temple was also a surname of Rājasimha of Kāñchi.

⁴ See above, p. 10, note 2.

⁵ This was also a surname of Rājasimha of Kāñchi.

⁶ The same surname occurs in the Kāñchi inscriptions.

⁷ Compare the Kāñchi inscriptions, where Rājasimha's skill as a musician is alluded to by the *śiradaś* Ātōdva-Tumburu, Vādya-Vidyādhara and Viṇā-Nārada.

⁸ The same was a surname of Rājasimha of Kāñchi.

⁹ Compare the synonymous *śiradaś* Āhavadhira and Rapaadhira in the Kāñchi inscriptions.

- 8 मूर्ध्नि तिष्ठता ॥ [३*] भक्ति[प्रद्वे]ण मनसा भव^१ भूषण-
 9 लीलया [१*] दोष्णा च यो भुवन्वत्ते जीयात्स श्रीभरश्चि-
 10 रम् ॥ [४*] अतिरणचण्डः पतिरवनिभुजामतिर-
 11 णचण्डेश्वरमिदमकरोत् [१*] इह गिरितनयागु-
 12 ङ्गणसहितो नियतकृतरतिर्भवतु पशुपतिः ॥ [५*]
 13 गुर्वोमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुर्व्या निस्ता-
 14 मायश्च दानं सममतिरणच[ण्डाख्य]या [यो बि]भक्तिं [१*] स्थाने
 15 निर्मापितेस्मिन्विदितर[णजयख्यातिना ते]न भर्ता भूताना-
 16 मष्टमूर्त्तिश्चिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६*] स्वस्ति ॥

No. 25.^२

अतिरणचण्डपल्ल[विश्वरगृहम् ॥*]

No. 26.^३

अतिरणचण्डपल्ल[विश्वरगृहम् ॥*]

Translation of Nos. 25 and 26.

[The Īvara (Śiva) temple of] Atiranachanda-Palla[va].

No. 2—RAYAGAD PLATES OF VIJAYADITYA;

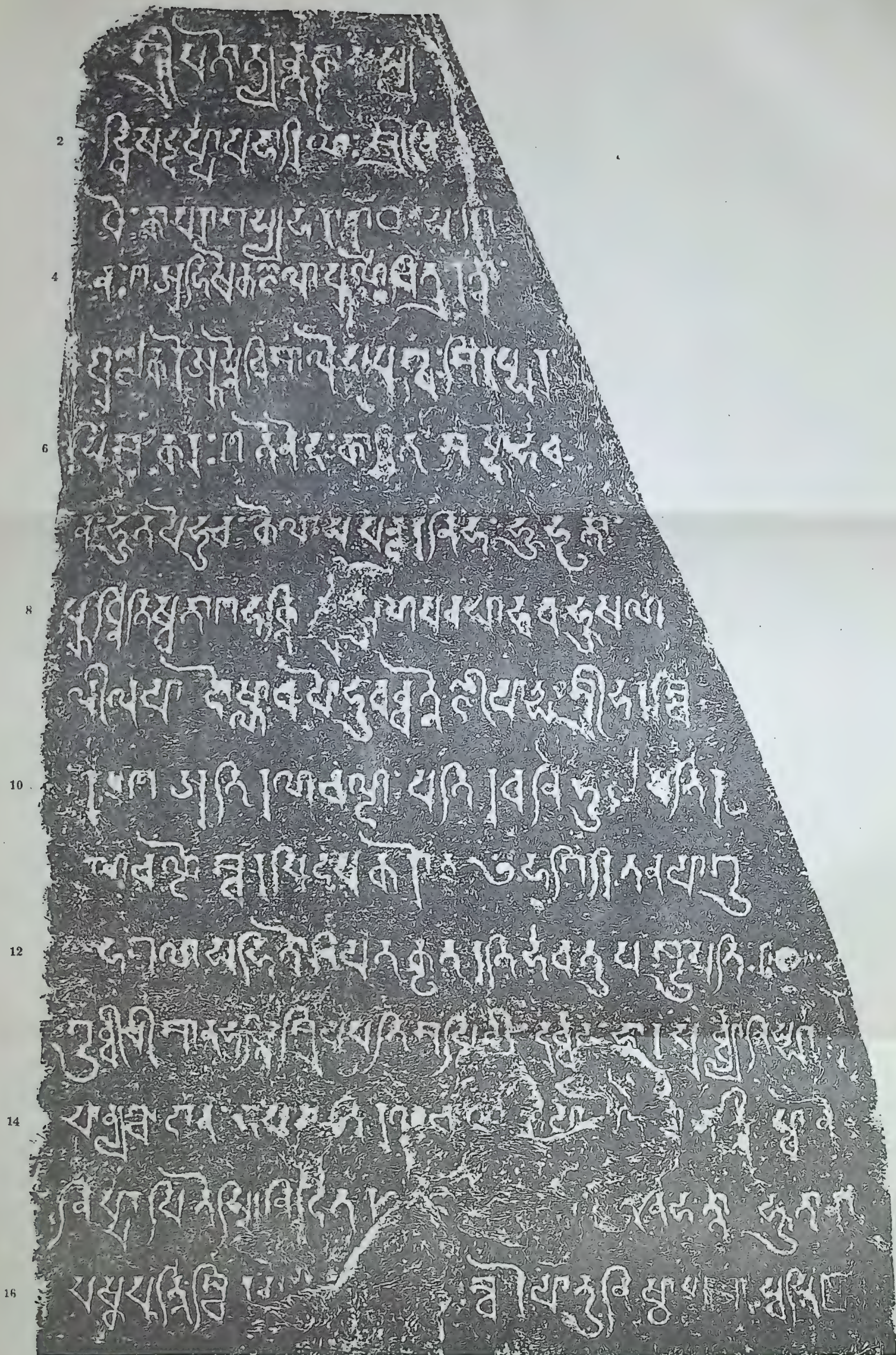
SAKA-SAMVAT 625.

By K. B. PATHAK, B.A., POONA.

The subjoined inscription is engraved on three copper-plates, each measuring about $9\frac{1}{2}'' \times 4\frac{1}{2}''$. They belong to the Pāṭil of Rayagad in the Mahad tāluka of the Kolaba District. The plates are strung on an oval ring whose diameters are $3\frac{3}{4}''$ and $2\frac{1}{4}''$. The edges of the plates are raised into rims to protect the writing. The seal on the ring bears in relief on a counter-sunk surface a standing boar facing to the proper left. The weight of the plates together with the ring and seal is 140 tolas. The writing is well engraved, but is full of mistakes and omissions. The latter are often very serious. For instance in the date (l. 29), the syllables *oṣṭhatēshu* are altogether omitted. There seem to be some omissions also in the name of the donee in line 32. We cannot be sure if the names of the donative villages have been correctly engraved in l. 32 f. The use of the *upadhmanīya* in lines 21, 23, 25 and 29 deserves to be noted. The historical portion of the subjoined record closely resembles that of the three Nerūr copper-plates of Vijayāditya edited by Dr. Fleet,⁴ and the corresponding passage of the Kēndūr⁵ and the Vakkalēri plates of Kirtivarman II.⁶

The subjoined inscription is dated in the 8th year of the early Chalukya king Vijayāditya, when [six hundred] and twenty-five years of the Śaka era had passed away, and records the grant of the villages named Jalla and ...nirṭilāpa to a Brāhmaṇa by the king when his victorious camp was at Marivasati in Karahātaka.

^१ Read मर्.^२ Ind. Ant. Vol. IX. pp. 125-134.^३ Above the entrance of the cave-temple.^४ Above, Vol. IX. pp. 200-206.^५ Below No. 25.^६ Ibid. Vol. V. pp. 200-205.



Niravadya-Punyavallabha,¹ the writer of the present grant, was the successor of Śrī Rāma-Punyavallabha, who wrote in Śaka-Saṃvat 616 the Harihar plates of Vinayāditya; and Niravadya Śrīmad-Anivārīta-Punyavallabha was the writer of the Kāñchi inscription of Vikramāditya II. Dhanamjaya-Punyavallabha, the writer of the Kēndūr grant in Śaka-Saṃvat 672, speaks of himself as Śrīmad-Anivārīta Dhanamjaya-Punyavallabha in the Vakkalēri plates of Śaka-Saṃvat 679.

It seems to me that we have four generations of writers mentioned in the foregoing grants, viz. Śrī-Rāma, Niravadya, Anivārīta and Dhanamjaya. Punyavallabha was evidently the family name. Niravadya seems to have been a *biruda* originally of king Vijayāditya and Anivārīta of his son Vikramāditya II. In due course, Niravadya became the name of the writer of Vijayāditya's grants and Anivārīta of his son who wrote the Kāñchi inscription of Vikramāditya II. The latter was apparently engraved not long after the accession of Vikramāditya, who seems to have conquered the Pallava capital soon after his coronation. The name Niravadya Śrīmad-Anivārīta-Punyavallabha has probably to be explained as "the illustrious Anivārīta-Punyavallabha (son of) Niravadya." Anivārīta's son was apparently Dhanamjaya, who in the earlier Kēndūr inscription calls himself Dhanamjaya-Punyavallabha, but prefixes the name of his father in the later Vakkalēri plates.

TEXT.²

First Plate; Second Side.

- 1 सखि [॥*] जयत्याविष्कृतं विष्णोर्वा[रा*]हं क्षोभितार्णवं [॥*] दक्षिणोन्नतदंष्ट्राग-
विमान्तधुवनं वपुः [॥*] श्री-
- 2 मतां सकलभु[व*]नसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोकमानुभि-
रभिव-
- 3 र्हितानां कार्तिकेयपरिदक्षणाग्रामकल्याणपरम्पराणां भगवन्नारायणप्रसादसमाप्ता-
- 4 दितवराहलाब्धनेत्रणक्षेत्रश्रीकृताशेषमहीभृतां चलिक्वानां कुलमलङ्कारि[रि*]णोरश्मि-
- 5 धावभृथस्नानप्रविचीकृतगात्रस्य श्रीपुलकेशीवत्तममहाराजस्य स्युः पराक्र-
- 6 माक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिवहविशुद्धकीर्तिः श्रीकी[र्त्ति*]वर्त्मपृथिवी-
- 7 वत्तममहाराजस्य पृ(प्रि)यात्मज[ः] समर[सं]स्त्र(स)क्तसकलीत्तरायधेश्वरश्रीहर्षवर्द्ध-
- 8 नपराजयोपात्तपरमेश्वरशब्दस्य स्त्र(स)त्याश्रयश्रीपृथिवीवत्तममहाराजाधिरा-
- 9 जपरमेश्वरस्य पृ(प्रि)य[त*]नयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चिचक-

Second Plate; First Side.

- 10 ण्डाभिधानप्रव[रतु*]रंगमेणै[के*]नेवो[त्स]रिताशेषविजिगीषोरवनिपतिचितयान्तरितां
स्वगु-
- 11 ते[ः] श्रियमात्मसात्कृत्य प्रभावकुलिशदलितपाण्ड्यचोळकोरकक[भ*]प्रभृतिभूष-
ददभवि-

¹ The Nerūr plates of Vijayāditya, dated in Śaka-Saṃvat 627 (*Ind. Ant.* Vol. IX. p. 132), were also written by the same man.

² [As will be seen from the accompanying photo-lithographic plate, the originals are either damaged or covered with rust in several places. Mr. Pathak's text is in those places based evidently on allied records. It is, however, just possible that the writing is better seen on the original.—Ed.]

- 12 भ्रमस्यानन्यावनतकाञ्चीपतिमकुट[चु*]म्बितपादाम्बुजस्य विक्रमादित्यस्य [सत्या*]-
त्रयश्री-
13 मि(पृ)थिवीवल्लभ[म*]हाराजा[धि*]राजपरमेश्व[र*]भट्टारकस्य पृ(प्रि)यसूनोः पितु-
राज्ञ[या]
14 बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं(तं) भे(त्रै)राज्यकाञ्चीपति-
बल-
15 मवष्टभ्य करदीकृतकमे(वे)रपारसीकसिंहकादिद्वीपाधिपस्य सकलोत्तरा-
16 पथनाथमथनोपार्जितोर्जितपाळि[ध्व]जादिसमस्तपारमैश्वर्यचि[ह्न]स्य वि-
17 नयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभ-

Second Plate ; Second Side.

- 18 द्दार(क)स्य पृ(प्रि)यात्मजशैशव एवाधिगताशे[षास्त्र]शा[स्त्रो]¹ दक्षिणाषा(शा)-
विजयिनि
19 पितामहे सम(सु)नु(म्भू)लितनि[खि*]लकण्टक[सं]हतिरुत्तराष(प)थवि[जि*]गीषो-
र्गुरोरग्रत एवाह-
20 भव्यापारमा[च]रनिम्नरातिगजघटापाटनविशीर्ष्य(र्य)माणकृपाणधारस्त्रमग्र-
21 विषयापे[सरः*] सत्सा(न्सा)वाहसरसिकपरान्म(स्त्र)स्त्रीकृतशत्रुमण्डलो गंगायसु-
न[र]पा-
22 किध्वजपडदक्कामहाशब्दचिह्नकमाणिक्यमतंगजादीन्यि[चु](ठ)सात्कु-
23 र्गपरैपरक[र]यमानैरासाद्य कग(थ)मपि विधिवशादपनीतोपि प्रतापा[दे].
24 व विषयप्रकोपमराजकमुत्सारयन्वत्क(त्स)राज इवानपेक्षितापरय(स)हा-
25 यकस्तदवयवह[र]गिरगंत्य स्वभुजावष्टभप्रसाधिति(ता)शेषविश्वम्भरपरभु-
26 ररुण्डितशक्तिचयत्वात्क(च्छ)त्रुमदभञ्जनत्वा[दुदा]क(र)त्वान्निरवत्य(द्य)त्वाद्यः

Third Plate ; First Side.

- 27 सम[स्त्र]स्तभुवनाश्रयत्वाश्रयत्वास्त्रकलपारमैश्वर्यव्यक्तिहेतुपाळिध्वजाद्यु[ज्ज्वल]प्रा-
28 ण्यराण्यो विज[या]दित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजप[र]मेश्वर-
29 भट्टारकस्त्रव्यानेवम[र]ज्ञापयति विदितमस्तु वोस्माभिपरमेश्वर[वि]शत्युत्तरश(ष)[दृष्ट-
तेषु*] ष(श)क-
30 षषि(र्वै)च(व)तीरेषु(तेषु) प्रवर्द्ध(र्द्ध)मानविजयराज्यसंवत्सरे षष्टमे वर्त्तमाने
°[क]र[ज्ञाटान्तर्ग]-

¹ [The photo-lithographic plate has only °पाभंशास्त्री.—Ed.]

² Read °व्यापारभाषरप्रति° as in the Këndür plates (above, Vol. IX. p. 202, text line 22).

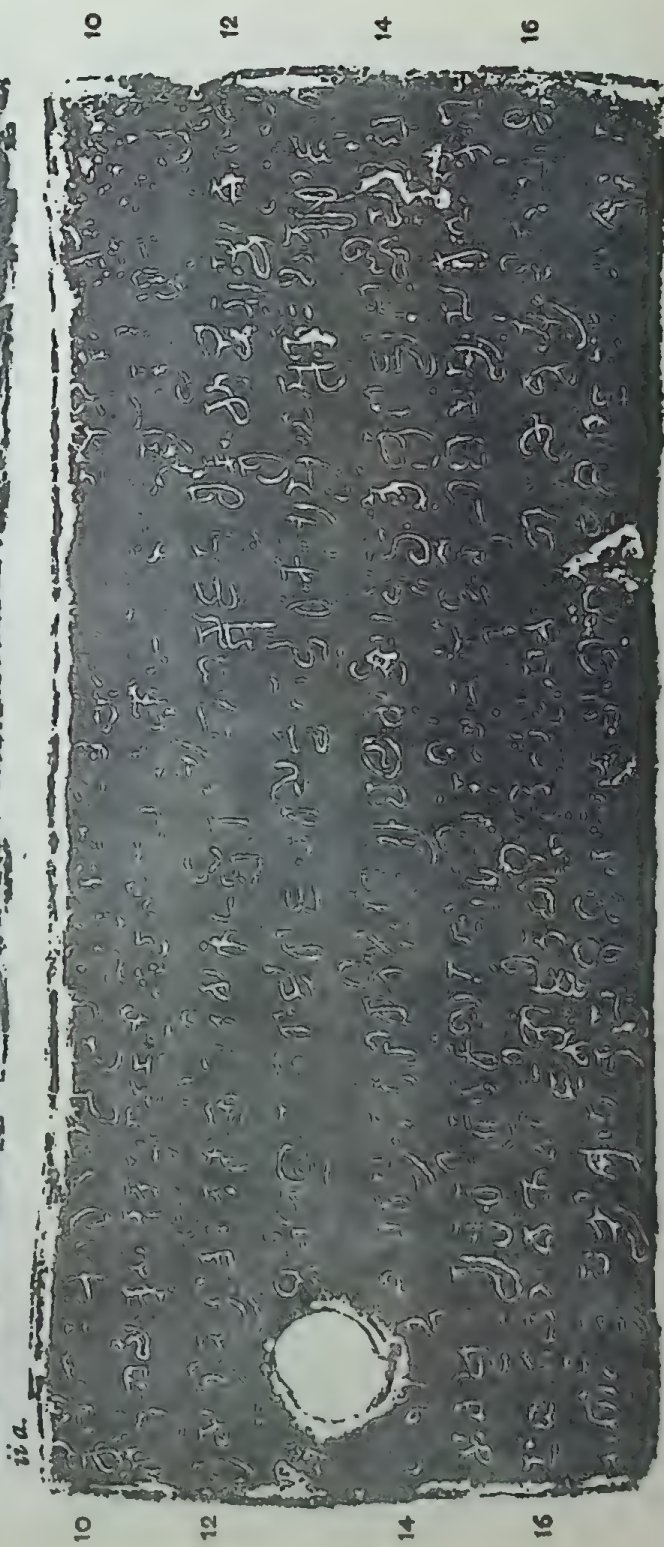
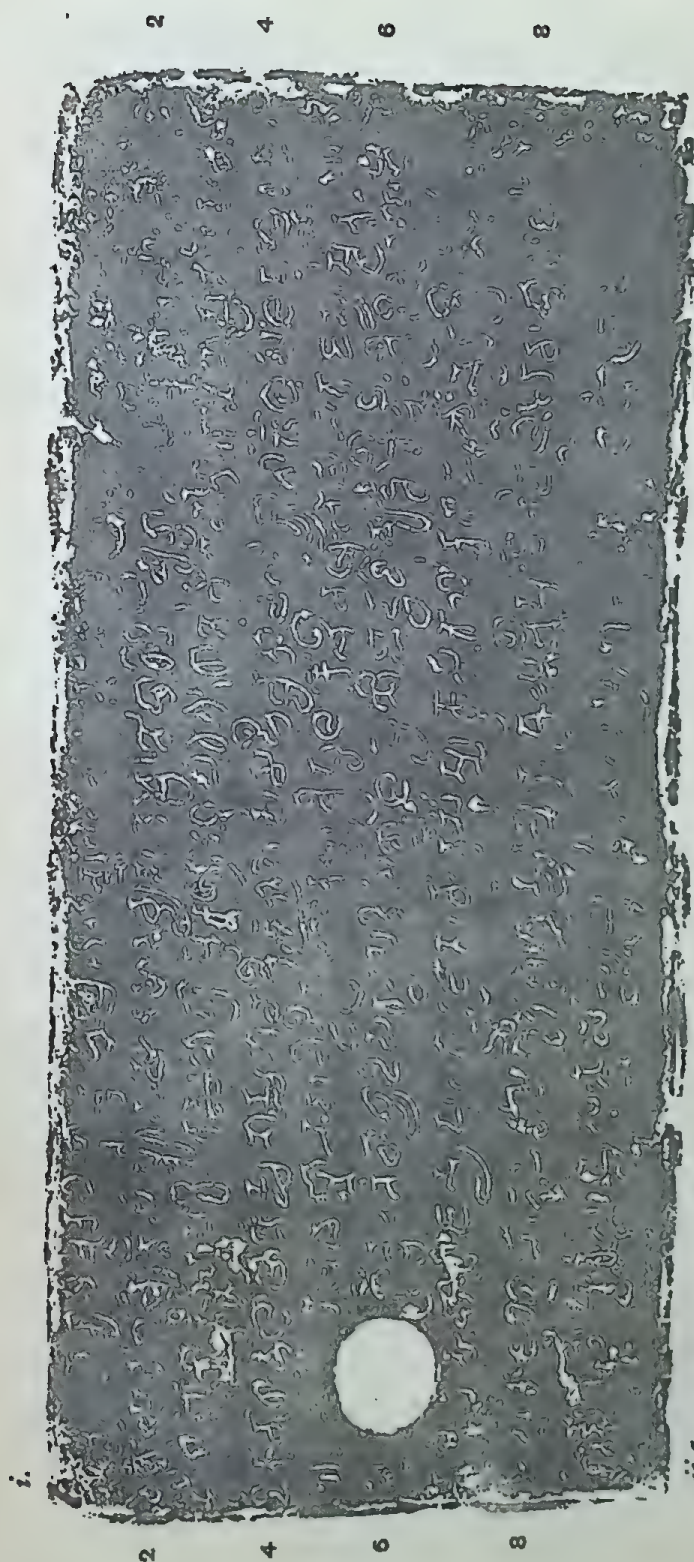
³ Omit वा.

⁴ Omit स्त्र.

⁵ Read °अयरावत°.

⁶ [The reading on the original is करहा[ट]नगिरमरिवसति ; what was intended may be करहाटनगरमरिवसति°.—Ed.]

Rayagad Plates of Vijayaditya.—Saka-Samvat 625.



W. GRIGGS, PHOTO-LITH.

SCALE-7/8.

V. VENKAYYA.

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- 31 र(त)मरि[व]सतिविजयस्वा(स्व)त्वावारे मच्चाष्ट(ष्ट)मीदिवसे शाण्ड(ण्ड)स्यगो-
चाय अन्नस्वावि(मि)नः पौत्राय [दे]वकी(दी)क्षि-
- 32 तपुत्रा[य] नाथेरचतुर्वर्षपायकाक्षण विष्णुण अपरोत्तरदिशि तालितटाहारविषये
जलग्रामस्व[वि]
- 33 निरुक्कणग्राम[*] चतु[*]सीमास्तसर्व्वबाधापरिहारो दतः(तः) तदागाम(मि)-
भिरस्वदंशैरन्ये(न्यै)श्च राजभिरायुरै-
- 34 श्रय्यादीनां विलसितमचिरांश्चक्षलमवग[च्छद्भि]राचन्द्रार्कधराणवस्ति(स्थितिसमका-
लं [य]शस्त्रि(स्त्रि)भि[*] स्व-
- 35 दति(त्ति)निर्व्विशेषं पालनीयमुक्क(क्त)ञ्च भग[व*]ता वेदव्यासेन व्यासेन [॥*]
बहुभिर्व्वसुधा [भु*]क्ता राजभिरसगरादिभिर्यस्य
- 36 यस्य यप(दा) भूमिस्तस्य तस्य तदा [फ]लं[॥*] [स्व]न्दातुं सुमव(ह)च्छक्यं
दुः[ख]मन्यय्य(स्य) पालनं [॥*] दानं व[॥] पाज(ल)नं वेति [दा]-
- 37 [नाच्छे]यीनुपालनं[॥*] स्वदतां(त्तां) परदतां(त्तां) वा यो हरेत वसु[न्ध]रां
शष्टं(षष्टिं) [व]र्षसहभा(सा)णि विपा(ष्ठा)यां जा[यते] क्रिमि[:] [॥*]
- 38 निरवद्यपुण्यवत्तमेन लिखितमिदं [ष]ा(शा)श(स)नं ॐ [॥*]

No. 3.—BIJAPUR INSCRIPTION OF DHAVALA OF HASTIKUNDI;
VIKRAMA-SAMVAT 1053.

By PANDIT RAM KARNA; JODHPUR.

A short paper on this inscription has already been written by the late Professor Kielhorn.¹ But as the full text of the inscription was not published by him, I was induced by Mr. D. B. Bhandarkar to prepare a fresh transcript, as far as practicable, with the help of the original stone which has now been sent to the Ajmër Museum by the kind permission of His Highness the Mahārāja of Jodhpur.

The inscription was originally discovered by Captain Burt "in the interior of a gateway leading to Mandir, distant one *kōs* from Beejapoor, on the route from Odeypore to Sirohi near Mount Ābū."² But, according to local report, the stone was originally fixed in the wall of a solitary Jaina temple situated about 2 miles from the village of Bijāpur in the Bāli (Godwār) District of the Jodhpur State. It was subsequently removed to the *dharmaśālā* belonging to the Jaina *mahājans* of Bijāpur, whence it was brought to the Historical Department of the State and is now kept in the Ajmër Museum.

There are 32 lines of writing in this inscription covering a space of nearly 2' 8½" broad by 1' 4" high. The record is, on the whole, in a fair state of preservation; a considerable portion of it has, however, suffered from the effects of the weather. The first and second lines are very much worn out. There are, besides, a few letters here and there which have peeled off. The size of the letters is about ¾" and the characters are Nāgarī (of the northern class of alphabets)

¹ [The donee's name has to be looked for in this compound; perhaps नाथेरचतुर्वर्षदिने is meant.—Ed.]

² Jour. of the As. Soc. of Bengal, Vol. LXII. Part I, No. 4, pp. 893-14.

³ Ibid, Vol. I, p. 821.

resembling the Harsha inscription of Vighararāja of Vikrama-Saṃvat 1030, as remarked by the late Professor Kielhorn. The language of the inscription is throughout Sanskrit verse, excepting in lines 22 f. and 32. As regards orthography, no particular care seems to have been taken to distinguish between *b* and *v*. The letter *b* occurs in the word °*danambuda* in line 2; *bam-dhā*°, ll. 13 and 21; °*āmbatē*, l. 20; °*bhavābdi*, l. 22; *Balabhadra*°, l. 25; and *bahubhir*°, l. 30. Consonants have, as was usual in those days, been doubled after *r*. Parasavarṇa rules have not been observed in their entirety. Generally, the *anusvāra* has been used, yet instances of nasal compounds are also to be met with, e.g. in °*bhaṇḍanaśaunḍa*°, line 5. There is very little difference between *r* and *d*. In some places *y* has wrongly been engraved for *p*, *ś* and *s* have sometimes been confounded. The sign for the *upadhāniya* occurs only once (line 1) and its form is worthy of note.¹ There are ornamental decorations below the word *tri* occurring thrice in the last line (32).

Practically speaking, there are two separate inscriptions incised on one and the same stone. The first is dated [Vikrama]-Saṃvat 1053 (ll. 19 and 22) and the date of the second is the Vikrama year 996 (ll. 31 and 32). The first inscription extends from line 1 to line 22 and consists of 40 verses² of a *praśasti* composed by Sūryachārya (l. 21). The *praśasti* opens with two verses in praise of the Jinas, or Tirthaṃkaras as they are also called. Verse 3 apparently mentions a royal family whose name is unfortunately lost. In verse 4 we are introduced to prince Harivarman and his wife Ruchi. From Harivarman sprang Vidagdha (v. 5), who is described in the second part of the inscription as a Rāṣṭrakūṭa. Vāsudēva was the preceptor of Vidagdharāja (v. 6), who imparted to the prince spiritual knowledge and induced him to erect a temple dedicated to the god Jina in the town of Hastikuṇḍī. The prince had himself weighed against gold, of which two-thirds were allotted to the god and the remainder to the Jaina preceptor (Vāsudēva). Vidagdha was succeeded by Maṃmata (v. 8) and Maṃmata by Dhavala (v. 9). The last prince is eulogized in no less than ten verses. In verse 10 he is said to have given shelter to the armies of a king whose name is lost and of the lord of the Gūrjaras, when Muñjarāja had destroyed Āghāṭa, the pride of Mēdapāṭa (Mewār) and caused them to flee. This Muñjarāja, as correctly pointed out by the late Professor Kielhorn, must be the same as Vākpati-Muñja of Mālwa for whom we have the dates V.S. 1031, 1036 and 1050. The lord of the Gūrjaras here referred to was probably no other than the Chaulukya sovereign Mūlarāja I, himself mentioned in verse 12 below. The prince whose name is not clear, was perhaps the ruler of Mēdapāṭa, and it seems tempting to read his name as Khōmāṇa, but he appears to have flourished long prior to the time of Muñja and cannot, therefore, be reasonably taken to be his contemporary. Āghāṭa, which Muñjarāja destroyed, is doubtless Āhaḍ, near the present Udaipur station, from which a well known Gēhlōt clan derives its name, viz. Āhaḍiyā. In verse 11 Dhavala is spoken of as having afforded protection to Mahēndra against Durlabharāja. Durlabharāja is correctly recognised by the late Professor Kielhorn to be the prince of that name, who was the brother of the Chāhamāṇa Vighararāja of the Harsha inscription dated V.S. 1030.³ The name of Durlabharāja also occurs in the Bijolia and Kipsariā inscriptions. Mahēndra has been correctly identified by the same learned professor with Mahēndra, son of Vighrapāla, and grandson of Lakshmaṇa in his paper on "The Chāhamāṇas of Naddūla."⁴ In verse 12 Dhavala is said to have given support to Dharapīvarāha, whose power had been completely exterminated by Mūlarāja. The last prince is unquestionably the Chaulukya sovereign of that name, as said above. But it is by no means certain who Dharapīvarāha was. It is not unlikely that he was the Paramara king

¹ [This symbol is inserted over the *visarga* and above the line. Consequently it is doubtful if the symbol by itself can be taken as the *upadhāniya*.—Ed.]

² [Some of the verses are numbered on the original stone. But there is a mistake in the numbering which is made in verse 24 (marked 25) and which continues to the end. Consequently, there are only 40 verses in the inscription, while their number, according to the engraver, is 41.—Ed.]

³ Above, Vol. II. p. 119.

⁴ Above, Vol. IX. p. 71.

of that name who according to tradition was the ruler of Nav-kōṭ Mārwar, and who is reported in an ancient Hindi verse to have distributed the nine forts (*nav-kōṭ*) amongst his brothers.¹ Verses 13-18 bestow conventional praise on Dhavala without conveying any historical information. Verse 19 tells us that he renounced the world, in his old age, after having placed his son Bālaprasāda on the throne. The following two verses again are merely eulogistic. Verse 22 says that the capital of Bālaprasāda was Hastikundikā (Hāthūṇḍi). Verses 23-27 are devoted to the description of Hastikundī and contain nothing historical. The next two verses speak of a *sūri* named Śāntibhadra who is mentioned in verse 30 to be the pupil of Vāsudēva, doubtless the preceptor of Vidagdharāja referred to above in verse 6. Verse 33 informs us that the *gōshthī* of Hastikundī renovated the temple of (Rishabhanātha), the first Tirthamkara. In verses 36-37 we are told that the temple had first been built by Vidagdharāja, but that after its restoration the image was installed by Śāntibhadra in the (Vikrama-) year 1053, on the 13th of the bright half of Māgha. In the verse following, it is stated that Vidagdharāja had made a grant to the temple when he had himself weighed against gold and that afterwards Dhavala in conjunction with his son made a gift of a well called Pippala. Verse 39 expresses a wish for the permanence of the temple, and verse 40 says that the *prāśasti* was composed by Sūryāchārya. Then follows in prose the date given above, but with more details. It is Sunday, the 13th of the bright half of Māgha of the Vikrama year 1053 when Pushya was the *nakshatra*. According to the late Professor Kielhorn, this corresponded to Sunday, the 24th January A.D. 997, when the 13th *tithi* of the bright half ended 7 h. 40 m. after mean sunrise.² On this date, the god Rishabhanātha was installed and the flag was hoisted. We are further informed that Mūlanāyaka, *i.e.* the original image before renovation, had been set up by certain members of the *gōshthī*, whose names are enumerated.

The second part of the inscription, which is in itself an independent record; consists of 21 verses and extends from lines 23 to 32. This seems to have been added to the first because it specifies certain endowments made in favour of the same Jaina temple and the same Jaina preceptor as are mentioned in the first. The genealogy as far as Maṃmaṭa is also repeated here. It opens with the praise of the Jaina religion. There lived a prince named Harivarmā (verse 2) who was succeeded by his son Vidagdharāja. The latter is described as "the *kalpa-uriksha* of the garden which was the illustrious Rāshṭrakūṭa race" (verse 3). From him sprang Maṃmaṭa (verse 4). From verses 5-7 we learn that the temple had been originally erected by Vidagdha for his *guru* Balabhadra and Maṃmaṭa renewed the grant made by Vidagdha in favour of him, the nature of which is described in verses 8-17, *viz.* (1) one rupee for each twenty loads (*pravahana* or *pōṭha*) carried for sale; (2) one rupee on each cart filled (whether going from or by the village); (3) one *karsha* for a *ghaḍā* at each oil-mill; (4) 13 *chollikās* (?) of betel leaves by the Bhaṭṭas; (5) Pellaka-pellaka (?) by the gamblers; (6) one *āḍhaka* (=4 seers) of wheat and barley from each *araghaṭṭa*, *i.e.* well with a water-wheel; (7) five *palas* for *peḍḍā* (?); (8) one *vimśōpaka*³ coin for each *bhāra* (=2,000 *palas*); (9) ten *palas* from each *bhāra* of articles, such as cotton, copper, saffron, gum-resin (*pura*, *i.e.* *guggulu*), madder, and so forth; and (10) one *māṇaka* for each *drōṇa* of wheat, mung, barley, salt, *rāla*, and such other objects as can be measured. This is what was granted by Vidagdha-

¹ कृष्ण ॥ मंडीवर १ सामंत, इवी भजमेर २ सिद्धसुव । गढ पंगुष ३ गजमह, इवी लोद्वे
४ भाष सुव ॥ चरह पलह चरवह ५, मोजराजा जालंधर ६ । मीगराज धरघाट ७,
इवी हांस पारकर ८ ॥ नवकोट किराडू ९ संजुगत, धिर पंवारहर यप्पिया । धरणीवरह
धर भाइया, कोट मंट जू जू किया ॥ १ ॥

² Jour. Beng. As. Soc. Vol. LXII. Part I. p. 310.

³ [The coin is also mentioned in the Harsha stone inscription of Vighraharāja (above, Vol. II., p. 130) and in the Bājor inscription of Mathanadēva (*ibid.* Vol. III. p. 264). The forms *vimśōpaka* and *visōvaka* occur in the Siyadōpi record (*ibid.* Vol. I. p. 166). Professor Kielhorn tentatively explains it as the "twentieth part" of a particular coin.—Ed.]

rāja.¹ Two-thirds of these proceeds were to go to the Jina (Arhat) and one-third to the *guru* Balabhadra as *vidyādhana*, i.e. fees for imparting knowledge. The date of the donations made by Vidagdharāja is given in verse 19 to be Samvat 973 in the month of Āshāḍha, and they were renewed by Marimata in Samvat 998 on the 11th of the dark half of Māgha. The closing verse 21 expresses a wish that these endowments may be enjoyed by the progeny of Keśavadēvasūri as long as the mountains, the earth, the sun, Bharatakhanda, the Gauges, the Sarasvatī, the stars, Pātāla and the oceans last. The dates are then repeated in ciphers and the inscription closes with the information that it was engraved by the *sūtradhāra* Śatayōgēśvara.

TEXT.²

- 1 — — — — — ॥ विरके ? उ उ — पजे ? [रचासंस्था ?]-
जवस्तवः । परिशासतु ना — — परा[र्यथ्या ?]पना जिनाः³ ॥१ ते
वः⁴ पांतु [जिना] विनामसम[ये यत्पा]दपद्मोन्मुखप्रेखासंख्यमयूख[शे]खरन-
खश्रेणीषु विवो(विखो)दयात् । प्रायैकादशभिर्गुणं दशशती शक्रस्य शुभदृशां
कस्य स्याद्गुणकारको न यदि वा स्वच्छात्मनां संममः⁵ ॥२
- 2 उ — उ — क्त — — नासत्करोलो[ष]शोभितः । सुसे(शे)[खर] उ —
— लो मूर्द्धि रुढो महीभृतां⁶ ॥३ अभिवि(वि)भद्रुचिं कांतां सावित्री
[चतु]रा[न]नः । हरिवर्मा व(व)भूवाच भूविभुर्भुवनाधिकः⁷ ॥४* सकललो-
कविलोक(च)नपंकजस्फुरदनंबुदवा(वा)लदिवाकरः । रिपुवधूवदनैर्दुहृतद्युतिः
- 3 समुदपादि विदग्धवृष्ट[स्ततः]⁸ ॥५* स्वाचार्यैर्यो रुचिरवच[नैर्वा]सुदेवाभिधा-
नैर्वो(वो)धं नीतो दिनकरकरैर्नीरजन्माकरो व [।] पूर्व जैनं निजमिव
यशो[कारयत्]स्त्रिकुंडां रम्यं हर्म्यं गुरुहिमगिरेः शृंगसं(शृं)गारहारि⁹ ॥६ दानेन
तुलितव(व)लिना तुलादिदानस्य येन देवाय । भाग[द्वयं] व्यतीर्यत
भागश्चा-
- 4 [चार्यव]र्याय¹⁰ ॥७* तस्मादभू[च्छुद्ध]सत्वो(चो) मंसटाख्यो महीपतिः ।
समुद्रविजयो आघ्यतरवारिः सदूर्म(र्मि)कः¹¹ ॥८ तस्मादसमः समजनि [समस्त]-
जनजनितलोचनानंदः । ध[व]लो वसुधाव्यापी चंद्रादिव चंद्रिकानिकरः¹²
॥९* भक्ताघाटं घटाभिः प्रकटमिव मदं मेदपाटे भटानां जन्ये राजन्य-
- 5 जन्ये जनयति जनताजं रणं मुंजराजे । [श्री] .¹³ माणे [प्र]णष्टे हरिण
इव भिया गूर्जरेणे विनष्टे तत्सैन्यानां स(श)रण्यो हरिरिव शरणे यः

¹ [It is just possible that items (9) and (10) were added by Marimata to what had already been granted by Vidagdha. But the wording of the inscription is so unusual that we cannot be sure of it.—Ed.]

² From the original stone. [Pandit Rām Karṇa has kindly sent me an inked estampage for comparison, in which about 10 *akṣaras* are damaged at the commencement of most of the lines. But I have not marked these and other damaged letters as doubtful as the Pandit's transcript has been prepared from the original stone.—Ed.]

³ Metre: Anuṣṭubh.

⁴ The sign for the *upadhmāṇiya* is — < .

⁵ Metre: Śārdūlavikrīḍita.

⁶ Metre: Anuṣṭubh.

⁷ Metre: Anuṣṭubh.

⁸ Metre: Drutavilambita.

⁹ Metre: Mandākrāntā.

¹⁰ Metre: Āryā.

¹¹ Metre: Anuṣṭubh.

¹² Metre: Āryā.

¹³ Here only १ is clear and there are two dots (.) before it which tempt one to read the word as श्रीमाण; but the formation of the letter ४ is rather curious in this inscription.

- सुराणां व(ब)भूव¹ ॥[१०*] श्रीमदुल्लभराजभूभुजि भुजैर्भुज्यभंगां भुवं
दंडैर्भण्डनशौण्डचंडसुभटैस्तस्याभिभूतं विभुः । यो दैत्यैरिव तारक-
- 6 प्रभृतिभिः श्रीमान्[म]हेंद्रं पुरा सेनानीरिव नीतिपौरुषपरोनैषीत्यरां निर्वृतिं² ॥
[११*] यं मूलादुदमूलयद्गुरुवलः श्रीमूलराजो नृपो दर्पाधी धरणी-
वराहनृपतिं यद्वद्वि(द्वि)पः पादपं । आयातं भुवि कांदिशीकमभिको
यस्तं शरण्यो दधौ दंष्ट्रायामिव रुढमूढमहिमा कोलो महीमण्डलं ॥१२³
- 7 इत्थं पृथ्वीभर्तृभिर्नाथमानैः सा — — सुस्थितैरास्थितो यः । पाथोनाथो
वा विपक्षात्स्वप[क्ष] रि(र)क्षाकांचै रक्षणे वृद्धकक्षः⁴ ॥[१३*] दिवाक्षरस्येव
करैः कठोरैः करालिता भूपकदंव(ब)कस्य [।] अशिश्रियंतापहृतोरुतापं यमुन्नतं
पादपवज्जनौघाः⁵ ॥[१४*] धनुर्धरशिरोमणेरमलधर्ममभ्यस्यतो जगा-
- 8 म जलधेर्गुणो [गु]रुमुष्य पारं परं । समीयुरपि संमुखाः सुमुखमार्गणानां
गणाः सतां चरितमद्भुतं सकलमेव लोकोत्तरं⁶ ॥[१५*] यात्रासु यस्य
वियदौर्णवेषुर्विशेषात्त्व(द्व)लान्तुगंगखुरखातमहीरजांसि । तेजोभिरुज्जितमनेन
विनिर्जितत्वाद्वास्वान्विलज्जित इवातितरां तिरोभूत्⁷ ॥१६
- 9 न कामनां मनो धीमान् ध — — लनां दधौ । अनन्योडार्यसत्का-
र्यभारधुर्योर्धतोपि यः⁸ ॥[१७*] यस्तेजोभिरहस्करः करुणया शौडोदनिः
शुद्धया ।⁹ भीष्मो वंचनवंचितेन वचसा धर्मेण धर्मात्मजः । प्राणेन
प्रलयानिलो व(ब)लभिदो मंत्रेण मंत्री परो रूपेण प्रमदाप्रियेण
- 10 मदनो दानेन क[र्णो]भवत्¹⁰ ॥[१८*] सुनयतनयं राज्ये वा(वा)लप्रसाद-
मतिष्ठिपत्परिणतवया निःसंगो यो व(ब)भूव सुधीः स्वयं । कृतयुगकृतं
कृत्वा कृत्यं कृतात्मचसु(म)त्कृतीरकृत सुकृती नो कालुष्यं करोति
कलिः सतां¹¹ ॥[१९*] काले कलावपि किलामलमेतदीयं लोका विलोक्य
कलनातिगतं गुणौ-
- 11 घं । [पार्था]दिपार्थिव[गुणा]न् गणयंतु सत्यानेकं व्यधाहुर्निधिं यमितीव
वेधाः ॥२०¹² गोचरयंति न वाचो यच्चरितं चंद्रचंद्रिकारुचिरं । वाचस्पते-
र्वचस्वी को वान्यो वर्णयेत्पूर्णं¹³ ॥[२१*] राजधानी भुवो भर्तुस्तस्यास्ते
हस्तिकुण्डिका । अलका धनदस्येव धनाढ्यजनसेविता¹⁴ ॥[२२*] नो-
हारहारहरहास[हि]-

¹ Metre: Sragdharā.² Metre: Upēndravajrā.³ Metre: Anuṣṭubh.⁴ Metre: Hariṇī.⁵ Metre: Anuṣṭubh.⁶ and ⁷ Metre: Śārdūlavikrīḍita.⁸ Metre: Pṛithvī.⁹ विरामचिन्हमनपेक्षितम्.¹⁰ Metre: Vasantatilakā.¹¹ Metre: Śālinī.¹² Metre: Vasantatilakā.¹³ Metre: Śārdūlavikrīḍita.¹⁴ Metre: Āryā.

- 12 [मां]शुहारि [भा]क्ता[र]वारि [भु?]वि राजविनिर्जराणां । वास्तव्यभयजनचित्तसमं
[स]मंतात्संतापसंपदपहारपरं परेषां¹ ॥[२३*] धौतकलधौतकलशाभिरामरामास्तना
इव न यस्यां । संत्यपरेष्यपहाराः सदा सदाचारजनतायां² ॥ २५(२४)
समदमदना लीलालापाः प—
- 13 उ नकुलाः कुवलयदृशां संदृश्यंते दृशस्तरलाः परं । भलिनितमुखा
यत्रोहताः परं कठिनाः कुचा निविडरचना नी[वौ] बंधाः परं कुटिलाः
कचाः³ ॥[२५*] गाढोत्तुंगानि सार्द्धं शुचिकुचकलशैः कामिनीनां मनोच्चै-
र्विस्तीर्णानि प्रकामं सद्यः घनजघनैर्देवतामंदिराणि । भ्राजंतेदभ्रशुभ्रा[ण्य]-
- 14 तिश्यसुभगं नेत्रपात्रैः पवित्रैः सत्रं चित्राणि धात्रीजनहृतहृदयैर्विभ्रसैर्यत्र
सत्रं⁴ ॥[२६*] मधुरा घनपर्वाणो हृदयरूपा रसाधिकाः । यत्रेक्षुवाटा
लोकेभ्यो नालिकत्वाद्भिदेलिमाः⁵ ॥[२७*] अस्यां सूरिः सुराणां गुरुरिव
गु[ह]भिर्गौरवार्हो गुणैर्धैर्भूपालानां त्रिलोकीवलयविल-
- 15 सितानंतरानंतकीर्तिः । नाम्ना श्रीशान्तिभद्रोभवदभिभवितुं भास[मा]नासमाना
कामं कामं सम[र्था] जनितजनमनःसंसदा यस्य मूर्तिः⁶ ॥[२८*] मन्येसुना
मुनीं ण [म]नोभू रूपनिर्जितः । स्वप्नेपि न स्वरूपेण समगंस्ताति-
लज्जितः⁷ ॥[२९*] प्रोद्यत्यज्ञाकरस्य प्रकटितविकटाशेषहा(भा)व-
- 16 स्य सूरिः सूर्यस्येवावृतांशुं स्फुरितशुभरुचिं वासुदेवाभिधस्य । अध्यासीनं पदव्यां
यममलविलसज्जानमालोक्य लोको लोकालोकावलोकं सकलमचकलत्वेवल
संभवीति⁸ ॥[३०*] धर्माभ्यासरतस्यास्य संगतो गुणसंग्रहः । अभग्नमा-
र्गणेष्वस्य चित्रं⁹ निर्व्याणवाच्छ(क)ता(ना)¹⁰ ॥३२(३१)
- 17 कमपि सर्वगुणानुगतं जनं विधिरयं विदधाति न दुर्विंधः । इति
कलंकनिराकृतये कृती यमकृतेव कृताखिलसद्गुणं¹¹ ॥[३२*] तदीयवचनान्निजं
धनकलत्रपुत्रादिकं विलोक्य सकलं चलं दलमिवानिलादी[लि]तं । गरिष्ठ-
गुणगोष्ठ्यदः समुददीधरदीरधीरुदारमत्तिमुंदरं प्रथम-
- 18 तीर्थक्षन्मंदिरं¹² ॥३४(३३) [रक्तं] वा रम्यरामाणां मणितारावराजितं । इदं सुखमिवा-
भाति भासमानधरालकं¹³ ॥[३४*] चतुरस्र[पट्टज?]नघा[ड्ड]निकं शुभशुक्ति-
करोटकयुक्तमिदं । बहुभाजनराजि जिनायतनं प्रविराजति भोजनधामसमं¹⁴
॥३६(३५) विदग्धनृपकारिते जिनगृहे-

¹ Metre: Vasantatilakā.² Metre: Sragdharā.³ Metre: Anuṣṭubh.⁴ Metre: Anuṣṭubh.⁵ Metre: Anuṣṭubh.⁶ Metre: Āryā.⁷ Metre: Anuṣṭubh.⁸ Metre: Sragdharā.⁹ Metre: Drutavilambita.¹⁰ Metre: Tōṭaka.¹¹ Metre: Hariṇī.¹² Metre: Sragdharā.¹³ The correct word is वास्तव.¹⁴ Metre: Prithvī.

- 19 तिजीर्णं पुनः समं कृतसमुद्धृताविह भवां[बु]धिरात्मनः । अतिष्ठिपत सोप्यथ
प्रथमतीर्थनाथाकृतिं स्वकीर्त्तिमिव मूर्त्ततामुपगतां सितांशुद्युतिं¹ ॥३७(३६)
शांत्याचार्यैस्त्रिपंचाशे सहस्रे शरदामियं । माघशुक्लत्रयोदश्यां सुप्रतिष्ठैः प्रति-
ष्ठिता² ॥३८(३७) विदग्धनृपतिः पुरा यदतुलं तुलादे-
- 20 ईदौ सुदानमवदानधीरिदमपीपलनाङ्गतं । यतो धवलभूपतिर्जिनपतेः स्वयं
सात्म[जो]रघंष्टमथ पिप्पलोपप[दकू]पकं प्रादिशत्³ ॥३९(३८) यावच्छेषशिरस्थमेक-
रजतस्थूणास्थिताभ्युक्तसत्पातालातुलमंडपामलतुलामालंबते भूतलं । तावत्तार-
- 21 रवाभिरामरमणी[गं]धर्वधीरध्वनिर्द्वामन्यत्र धिनोतु धार्मिकधियः [स]ङ्गुपवेलावि-
[धौ]⁴ ॥४०(३९) सालंकारा समधिकरसा साधुसंधानबंधा श्लाघ्यश्लेषा ललित-
विलसत्तज्जिताख्यातनामा । सहस्राब्द्या रुचिरविरतिर्हुर्यभाधुर्यवर्या सूर्याचार्यै-
र्व्यरचि रमणीवा-
- 22 ति[रम्या] प्रशस्तिः⁵ ॥४१(४०) ~~संवत्~~ संवत् १०५३ माघशुक्ल१३ रविदिने पुष्यनक्षत्रे
श्रीरि(ऋ)षभनाथदेवस्य प्रतिष्ठा कृता महाध्वजस्यारोपितः ॥ मूलनायकः ॥
नाहकजिंदजसशंपूरभद्रनागपोचि[स्थ]श्रावकगोष्ठिकैरशेषकर्मक्षयार्थं स्वसंता-
नभवाब्धितर-
- 23 [णार्थं च] न्यायोपार्जितवित्तेन कारितः ॥४॥ परवादिदर्पमयनं हेतुनय-
सहस्रभंगकाकीर्णं । भव्यजनदुरितशमनं जिनेद्रवरशासनं जयति⁶ ॥[१*]
पासीद्वीधनसंमतः शुभगुणो भास्वत्यतापोज्व(ज्व)लो विस्मष्टप्रतिभः प्रभा-
वकलितो भूपोत्तयां(मां)गार्चितः । योषित्वी-
- 24 नपयोधरांतरसुखाभिष्वंगसंलालितो यः श्रीमान्हरिवर्म्भ⁷ उत्तममणिः सहस्रहारे
गुरौ⁸ ॥[२*] तस्माद्(इ)भूव भुवि भूरिगुणोपपेतो भूपप्र[मू]तसुकुटाश्वित-
पा[द]पीठः । श्रीराष्ट्रकूटकुलकाननकल्पवृक्षः श्रीमान्विदग्धनृपतिः प्रकट-
प्रतापः⁹ ॥[३*] तस्माद्भूप-
- 25 गणा ७ — ७ ७ तमा [कीर्त्तिः] परं भाजनं संभूतः सुतनुः सुतोतिमतिमान्-
श्री(ज्यो)मंसटो विश्व(श्रु)तः । येनास्मिन्निराजवंशगगने चन्द्रायितं चारुणा
तेनेदं पितृशासनं समधिकं कृत्वा पुनः पात्यते¹⁰ ॥[४*] श्रीबलभद्राचार्यं
विदग्धनृपपूजितं समभ्यर्थ । अ(भा)चंद्रार्कं यावद्दत्तं भवते मया

¹ Metre: Prithvī. Though the reading of the original is भवांशुधि², the metre requires भवांशुधे⁰.

² Metre: Anushṭubh.

³ Metre: Prithvī.

⁴ Metre: Śārdūlavikrīḍita.

⁵ Metre: Mandākrāntā.

⁶ Metre: Āryā.

⁷ The word in verse 4 *supra* is Hari-

varman, while here it is Harivarman only.

⁸ Metre: Śārdūlavikrīḍita.

⁹ Metre: Vasantatilakā.

¹⁰ Metre: Śārdūlavikrīḍita.

- 26 ८ ८ — १॥[५*] [श्रीहस्ति]कुंडिकायां चैत्यगृहं जनमनोहरं भक्त्या ।
श्रीमद्वलभद्रगुरोर्यद्विहितं श्रीविदग्धेन^२ ॥[६*] तस्मिन्लो(लो)कान्समाह्वय
नानादेशसमाग[तान्] । आचंद्रार्कस्थितिं यावच्छासनं दत्तमक्षयं^३ ॥[७*]
[रूप]क एको देयो वहतामिह विंशतेः प्रवहणानां । धर्म-
- 27 ८ — — — ८ ८ — क्रयविक्रये च तथा^४ ॥[८*] संभृतगंध्या देयस्तथा
वहंत्याश्च रूपकः श्रेष्ठः । घाणे घटे च कर्षो देयः सर्व्वेण परिपाद्या^५
॥[९*] श्री[भट्ट]लोकदत्ता पत्तणां चोलिका त्रयोदशिका । पेल्लकपेल्ल-
कमेतद्व्यूतक[रैः] शासने देयं^६ ॥[१०*] देयं पलास(श)पाटकमर्यादावर्त्तिक-
- 28 ८ — — — । प्रथमघ[ट्टं] धान्याढकं तु गोधूमयवपूर्णं^७ ॥[११*] पेडा
च पंचपलिका धर्मस्य विशेषकस्तथा भारे । शासनमेतत्पूर्वं विदग्ध-
राजेन संदत्तं^८ ॥[१२*] [कर्पा]सकांस(स्य)कुंकुम[पुर]मांजिष्ठादिसर्व्वभांडस्य ।
[द]श दश पलानि भारे देयानि विक-
- 29 ८ — — —^९ ॥[१३*] आदानादेतस्माद्भागद्वयमर्हतः कृतं गुरुणा । शेषस्तृतीय-
भागो विद्याधनमात्मनो विहितः^{१०} ॥[१४*] राज्ञा तत्पुत्रपौत्रैश्च गोष्ठ्या पुर-
जनेन च । गुरुदेवधनं रक्ष्यं नोपे[क्ष्यं] हितमि(मो)क्षभिः^{११} ॥[१५*] दत्ते
दाने फलं दानात्पालिते पालनात्फलं । [भक्तितो]पेक्षिते पापं गुरुदे-
- 30 [वधने]धिकं^{१२} ॥[१६*] गोधूमसुद्वयवलवणराल[का]देस्तु मेयजातस्य । द्रोणं प्रति
^{१३}माणकमेकमत्र सर्व्वेण दातव्यं^{१४} ॥[१७*] बहुभिर्व्वसुधा भुक्ता राजभिः
सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं^{१५} ॥[१८*]
रामगिरिनंदकलिते विक्रमकाले गते तु शुचिमा[से] ।]
- 31 [श्रीम]द्वलभद्रगुरोर्विदग्धराजेन दत्तमिदं^{१६} ॥[१९*] नवसु शतेषु गतेषु तु
धणवतीसमधिकेषु माघस्य । कृष्णैकादश्यामिह समर्थितं मंमटनृपेन(ण)^{१७}
॥[२०*] यावद्भूधरभूमिभानुभरतं भागीरथो भारती भास्व[द्वा]नि भुजंगराज-
भव[नं] भाजद्भवांभोधयः । ति[ष्ठं]-
- 32 [त्यत्र] सुरासुरेन्द्रमहितं [जै]नं च सच्छासनं श्रीमत्केशवसूरिसंततिकृते तावत्प्र-
भूयादिदं^{१८} ॥[२१*] इदं चाक्षयधर्मसाधनं शासनं श्रीविदग्धराज्ञा(जेन)
दत्तं ॥ संवत् ८७३ श्रीमंमट[राज्ञा(जेन)] समर्थितं संवत् ८८६ ॥ [a conch]
सूचधारोद्भव[शत]योगेश्वरेण उक्तोर्ण्यं प्रशस्तिरिति ।

^१ and ^२ Metro: Āryā.^{११} and ^{१३} Metro: Anuṣṭubh.^{१५} Metro: Anuṣṭubh.^३ Metro: Anuṣṭubh.^{१२} Known as māṇī in Mārwar.^{१६} and ^{१७} Metro: Āryā.^४ to ^{१०} Metro: Āryā.^{१४} Metro: Āryā.^{१८} Metro: Śārdūlavikrīḍita.

No. 4.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

The subjoined inscription was found at Kuruspāl, a village in the Bastar State, by Rai Bahādur Diwān Baijnāth, who kindly sent me impressions of it together with a transcript from the original stone. I, however, waited for better impressions from the Archæological Department and these I received in due course, but as the writing is illegible owing to the roughness and bad state of the stone, it has not been possible to secure very satisfactory copies. Under the circumstances I have not been able to decipher the record satisfactorily and the difficulty has been aggravated by the fact that almost the whole of the left side of the stone is broken off carrying away about 5 or 6 letters of many lines; and some letters on the right side also are gone. It seems almost impossible to restore the lost portion and it is unfortunate that some letters belonging to proper names have disappeared. However, there is still enough left to invest the record with some importance. I have, therefore, endeavoured to elicit this portion without paying much attention to the unimportant passages, such, for instance, as those enumerating the names of the inhabitants or castes which I have mostly allowed to remain as read by Mr. Baijnāth from the original stone, from line 24 to the bottom. The record contains altogether 39 lines covering a space 3' 8" x 2' on the stone, which in its present mutilated form measures 5' 3" x 2' 4". These are the greatest lengths and breadths which are not uniform throughout, because the stone is broken on all sides. The characters are bold averaging about 1", but many of them are worn out. They belong to the Nāgarī alphabet, those appearing in the antiquated form being *i, ē, cha, ṇa, dha, bha, ra, śa, and sa*. The language is Sanskrit, partly prose and partly verse, the composition not being free from grammatical or spelling mistakes. The *birudas* or family titles from the commencement to line 6 are in prose, the composition being in a style somewhat characteristic of the southern records; compare, for instance, the Naḍagām plates of Vajrahasta (above, Vol. IV. p. 189). From line 21 there is again prose dealing with the business portion of the record, which ends with the usual imprecatory verses and the engraver's name, etc., in prose. Underneath the record are carved the figures of a cow, a *līṅga*, a dagger, a shield and the sun, the signification of which as imprecatory symbols has been elsewhere explained.¹

The inscription records the grant by king Sōmēśvaradēva of a village whose name cannot be made out, but from the boundaries it appears that to its south was the Indranadī and to its east a village named Āraṅgā and to the west Kapālika. The name of the village to the north is also not clear. The *birudas* of the family to which Sōmēśvaradēva belonged correspond to those mentioned in the Narāyanpāl² inscription with a few additions and variations. They state that the king belonged to the Nāgavamśa and to the Kāśyapa gōtra. He had a tiger crest and snake banner and acquired sovereignty of Chakrakūṭa through the favour of the goddess Vindhyavāsini. In connection with the last *biruda* I have already referred to this inscription (above, Vol. IX. p. 179) where I have shown that Chakrakūṭa lay somewhere near the present capital of Bastar. The personal eulogy of the king who is styled Mahārājādhirāja Paramabhaṭṭāraka Parmēśvara, informs us that Sōmēśvara was the son of Dhārāvarsha, whose grandson was Kanharadēva.³ The latter was only heir-apparent at the time our inscription was engraved. There is nothing new in this genealogy as we already

¹ Above, Vol. IX. p. 161.² *Ibid.* p. 311.³ [This statement refers evidently to the Kanharadēva mentioned in l. 7 of the text. It is, however, open to question if this Dhārāvarsha is identical with his namesake mentioned in l. 11, in view of the fact that a king named Nāgatidēva is introduced in l. 9. Again, there is no necessity to mention the grandson of Dhārāvarsha in l. 7, as the record belongs to the time of his son Sōmēśvara. But as the inscription is considerably damaged, the question must be left to be decided by future researches. — Ed.]

know it from the Narāyanpāl inscription.¹ The subjoined record, however, refers to certain contemporary kings, and had the whole of this portion been capable of being deciphered or restored, it would probably have solved some important historical problems. Most of these kings are mentioned here by the names of their countries or capitals, these quite clear being Uḍra, Lañji, Ratnapura, Lemṇa, Vēṅgi, Bhadrappattana, and Vajra. Owing to the mutilated state of the record it is not certain whether Sōmēśvara claimed to have conquered them, but one implication is plain, *viz.* that they were his rivals. In verse 8 it is stated that, having killed the powerful king Madhurāntaka in battle and having put other kings to trouble, he became, as it were, a junior Nārāyaṇa by imitating the latter's action in having killed Madhura and a host of other demons. The next two verses speak of the burning of Vēṅgi and subjugation of Bhadrappattana and Vajra, his greatest exploit apparently being the killing of Madhurāntaka. From his Bājapura plates² the latter appears to have occupied Chakrakūṭa, of which Sōmēśvara claimed to be the hereditary ruler. The burning of capital towns seems to have been a favourite form of annoyance to unfriendly rulers and was perhaps regarded as a great achievement. Our hero boasts of having 'burnt Vēṅgi like the great Arjuna who fired the Khāṇḍava forest.' This was at the most a tit for tat, as we find Chakrakūṭa itself burnt several times by the kings of the countries on the other side of the Gōḍavari (see above, Vol. IX. p. 179). Vēṅgi was the country between the Gōḍavari and the Kṛishṇā,³ and our inscription mentions the name of Virachōḍa, who, as we know from other sources, was the viceroy⁴ of this country appointed by his father. Sōmēśvara seems to have added another laurel to his fame by burning the forests of the Vajra country. The acme of exaggeration is reached in the vainglorious boast contained in the 11th verse in which it is stated that Sōmēśvara took 6 lakhs and 96 villages of the Kōsala country. Of course Kōsala here refers to Mahā-Kōsala or Dakṣhiṇa-Kōsala which extended from the confines of Berar to Orissa and from Amarakantaka to his own territory in Bastar. It is doubtful whether even this extensive area ever contained as many as 6 lakhs of villages, but even supposing that it did, there is absolutely nothing to justify the boast that Sōmēśvara ever became king of that country. It is possible that he may have raided a part of Kōsala and may have held it in his possession until driven out again. This surmise seems to be supported by Jājalladēva's⁵ inscription dated 1114 A.D. Jājalladēva was king of Dakṣhiṇa-Kōsala ruling at Ratanpur, and in his eulogy referred to above, he is stated to have 'seized in battle Sōmēśvara, having slain an immense army.' No details are given as to who Sōmēśvara was, but from synchronistic allusions it is apparent that he was identical with the donor of our inscription. The Narāyanpāl⁶ epigraph, which is dated 1111 A.D., explicitly mentions that Kanharadēva became king on the death of Sōmēśvara, and we know from the Bārsūr⁷ inscription that he was living in 1108 A.D. The Ratanpur epigraph was engraved in 1114 and these dates are so close to each other as to leave little doubt in the matter.

Returning to the list of countries, we know Uḍra to be the old name of Orissa, Lañji,⁸ a well-known tract in the district of Bālāghāt, Ratnapura, the capital of the Haihayas in Dakṣhiṇa-Kōsala, and Vēṅgi, the country between the Gōḍavari and Kṛishṇā. Lemṇa may be Lavana, the eastern tract of the Raipur district. So far, the inscription does not give us any new information, but the remaining two names, *viz.* Vajra and Bhadrappattana, are interesting. Vajra or Vayirāgaram is mentioned in Tamil literature and inscriptions.⁹ The earliest reference to Vajra is perhaps in the Tamil poem *Śilappadigāram*¹⁰ which is believed to have been written between 110 and 140 A.D. It is stated in this poem that the Chōḷa king Karikāla

¹ Above, Vol. IX. p. 315 f.

² *Ibid.* p. 174.

³ See *Ind. Ant.* Vol. VI. p. 63, and above, Vol. IV. p. 36.

⁴ *South-Ind. Inscr.* Vol. I. p. 51.

⁵ Above, Vol. I. p. 38.

⁶ Above, Vol. IX. p. 161, *et seq.*

⁷ *Ibid.* p. 162 f.

⁸ [Lañjikā is mentioned along with Vairāgara in the Ratanpur inscription of Jājalladēva among the provinces which paid tribute to him (above, Vol. I. p. 38).—Ed.]

⁹ See *South-Ind. Inscr.* Vol. III. pp. 132 and 140 and Vol. II. p. 235.

¹⁰ *The Tamils 1800 Years Ago*, p. 203.

was on terms of friendship with the kings of Vajra, Magadha, and Avanti. How Vajra fared in later times there are no materials at present to elicit, but during the 10th and 11th centuries it was apparently not so important or strong as in the early ages. A noteworthy fact is that in Tamil inscriptions it is always mentioned in conjunction with Chakrakūṭa or Śakkarakkōṭṭam, and since I have localised the latter in Bastar, it will now be easy to see why Vayirāgaram must be Wairāgarh which adjoins the Bastar State and is situated not very far away from the place where the old Chakrakūṭa lay. This inscription itself confirms the identification of Chakrakūṭa with Bastar, as it calls Sōmēśvaradēva the lord of Chakrakūṭa, and the happy quibble which the composer of our inscription has introduced in regard to the name Vajra¹ referring to diamonds and its conqueror as a 'diamond piercer,' to my mind definitely settles the question of the identification which does not appear to have been suggested or attempted before. Wairāgarh was a well known diamond mine in olden days and it continued to be famous even in the times of Akbar to which the following quotation from the *Āin-i-Akbarī*² testifies :— 'Kallam³ is an ancient city of considerable importance; it is noted for its buffaloes. In the vicinity is a zamindār named Babjeo of the Gond tribe, more generally known as Chāndā; a force of 1,000 horse and 40,000 foot is under his command. Birāgarh which has a diamond mine and where figured cloths and other stuffs are woven, is under his authority. It is but a short time since that, he wrested it from another chief. Wild elephants abound.' The final note of Abul Fazl about wild elephants incidentally enables us to see how it was that Rājendra-Chōla (Kulōttunga I.) carried off many herds of elephants from Vayirāgaram mentioned in the Tiruvorriyūr inscription.⁴ This is a further confirmation of the identity of the place. Should additional evidence be required as to Wairāgarh having been a capital of ruling kings, it is furnished by its ancient remains⁵ and the strong local tradition⁶ according to which a line of Mānā kings held sway for some time. Mānā or Mānī is a semi-aboriginal caste, whose origin is obscure. They say that they came from Mānikgarh in the Nizām's Dominions and my belief is that they were a branch of the Nāgavamśi kings who worshipped Durgā under the name of Mānikyadēvi.⁷

¹ It may be noted that the correct name of Wairāgarh is Vajrākara, which means 'diamond mine' and has nothing to do with garh or fort. The real meaning having been forgotten, folk-etymology stepped in averring that the name meant the 'fort of Waira,' a contraction of Vairāba, a ubiquitous king, whose capitals are found spread over numerous parts of India. The story spun out, while it tickled the pride of the local people, brought conviction home in view of the fact that a fort existed there. This fort is, however, a modern one (see Cunningham's *Reports*, Vol. VII. p. 127).

² Jarrett's Edition, Vol. II. pp. 229 and 230. Even prior to this, the Musalmāns knew of the Wairāgarh diamond mines. In the *Burhān-i Maʿāshir* from which Major J. S. King has compiled a history of the Bahmanī dynasty, it is stated that in the year 879 (A.D. 1474) Sulṭān Muḥammad Shāh II. sat in state on the throne and gave a public audience to the *amirs* and nobility and in elegant language explained as follows :— "The announcers of news have informed me that the district of Wairagaḥ which is in the possession of Jatak Rāya, the ungrateful, is a mine of diamonds; and I am resolved that that district also, like all the others, shall be brought into the possession of the servants of this court; and that in those districts the rights of Islām shall be introduced and the symbols of infidelity and darkness be obliterated." It is stated that one 'Adil Khān was sent on this mission. He laid siege to the fortress at Wairāgarh, whereupon Jatak Rāya surrendered (*Ind. Ant.* Vol. XXVIII. p. 286).

³ Now in the Yeotmal district of Berar. It is quite close to Chāndā.

⁴ *South-Ind. Inscr.* Vol. III. pp. 138-4.

⁵ Cunningham's *Reports*, Vol. VII. p. 127.

⁶ Col. Luis Smith's Settlement Report of Chāndā District (1869), p. 61. The dates given in this report are conjectural, because the Colonel thought that the Gonds conquered the country about 870 A.D., and therefore the Mānās being their predecessors must have ruled before this. In the Chāndā District Gazetteer (1909) it has been, however, clearly shown why the Gonds could not have come into possession of Chāndā until the 13th or 14th century A.D.

⁷ See for instance above, Vol. III. p. 313, where Sōmēśvara is called 'a worshipper of the heavenly and holy lotus feet of the blessed Mānikyadēvi.' See also Elliott's Report on the Dependency of Bastar (1861), page 13, where he says that the present family of Bastar Rājās were worshipping the goddess 'Mānakeshwari' before they came to Bastar and that on their coming here she assumed the name of 'Danteshwari' under which appellation she is still worshipped. My own belief is that with the change of the dynasty the old name of the goddess was changed and the Mānikyadēvi of the Nāgavamśis became the Dantēśvari of the present family.

The goddess, apparently, gave her name to the fort and to her worshippers, who, on being ousted, mixed with the local Gonds, and deteriorated so as to be regarded as a branch of the Gond tribe. Apart from all these considerations, there is epigraphical evidence of the existence of a family of chiefs at Wairāgarh who are mentioned in the Ratanpur inscription of Jājalladēva¹ (dated 1114 A.D.) as paying tribute to the Haihayas of Dakṣiṇa-Kōsala. The reference to Bhadrāpattana, which is merely a variant of Bhadrāvati for metrical purposes, is again a point of great importance, because while on the one hand it affords still another proof of Wairāgarh's identity, on the other hand it confirms what I have elsewhere endeavoured to prove, *viz.* that the present Bhandak is the old Bhadrāvati.² Our inscription mentions Bhadrāpattana in conjunction with the Vajra country, which shows that it was quite close to Vajra. Vajra being Wairāgarh, there is no place in its vicinity answering to Bhadrāpattana except Bhandak, which is only about 70 miles from Wairāgarh. There can be no doubt as to the antiquity of the place, and local tradition strongly supports its identification with Bhadrāvati. It once enjoyed the celebrity of being the capital of Mahā-Kōsala and it was this place which Hiuen Tsiang visited. With regard to the geographical names occurring in the grant portion of the inscription, the villages Āraṅgā and Kapālika I am unable to trace, but Indranadi is the present Indrāvati, about a mile from Kuruspāl which flowed through Chakrakūṭa. The modern representative of Chakrakūṭa is probably Chitrakūṭa which may be a corruption of the older name.

TEXT.³

- 1 [७⁴]॥ स्वस्ति [॥#] सहस्रफणामणिकिरणनिकर[वभासु]रनागवंशो[ह]-
[वभोगावती*]-
- 2 पुरवरेण[र]श्रीमत्तायपगोत्राणां [१*] नाग[ध्व]जविज[य*]घो[ष]ण-
प्रकटोक्त[तसवत्सव्या*]-
- 3 प्रलाञ्छनप्रदर्शनमात्रवसीकृतविश्ववि[खं]भ[राणां⁵ ।] मातापि[तृ]प-
[दसेविमहे*]-
- 4 [श्वर]चरणसुसूषातत्पराणां⁶ । विक्रमा[क्रान्त]सकलरिपुनृपति[कि]रीट-
को[टिप्रभा*]-
- 5 [मयूख]द्यो[ति]तामलचरणकमलानां । [श]क्तित्रय[सं]प[न]ानां । श्रीवि[ध्य]-
वा[सि]नी[देव्याः*]⁷
- 6 [प्रस]ादासादितचक्रकूटाधीश्वराणां [१*] कुलमलंकरि[ण्युः] ॥ — — — —
[सहस्रं] — — — —
- 7 ∪ ∪ [मा दिशः] । निखिलाः स[म]भू[द्वारावर्षनामा] नरे[श्व]रः⁸ । [१*]
[पौत्रो]⁹ कनकरदेवो¹⁰ भूत[स्व] [राज्ञो*]

¹ Above, Vol. I. p. 33. Note that the spelling of the name here is Vairāgara and not Wairāgarh.

² *Ind. Ant.* 1908, p. 208, footnote 19.

³ From impressions supplied by Mr. Baijnath and Mr. Venkoba Rao (No. 257 of the Madras Epigraphical collection for 1908).

⁴ Perhaps this symbol is intended to represent the mystic syllable *ōm*.

⁵ Read °परी°.

⁶ Read °यूयूपा°.

⁷ [The word in brackets is, more likely, सव्याः—Ed.]

⁸ Metre : Anuṣṭubh.

⁹ [The syllables in brackets look like पाप—Ed.]

¹⁰ [The letter स looks like प in the original.—Ed.]

- 18 दीतट[ह]ये विभाति राजहंसवत् । स वेगिदेशखांडवं व्यदीपयत्किरीटिवत्¹
[६*] — ७ —
- 19 [सं]पुरभद्रपत्तनाहार्यवच्चमपि² वच्च[भेद]कः । ³वच्चसंभवपुराटवीदधोभाति
[सो]मन ७ — [म*]-
- 20 होतले⁴ । [१०*] लक्षाष[द्वं] षण्णवत्या समेतं ग्रामाणां यः कोसला-
नामहर्षीत् । वो . चार्यः — ७ —
- 21 विचार्यो देवाचार्यः [सौ]र्यमातेजसार्यः⁵ । [११*] एवमादिगु[ण]-
गणालंकृतो महाराजा[धि][राजपर*]-
- 22 मेखरपरमभट्टारकः श्रीसोमेखरदेवः कदाचिदध . प्रायं मरणनिमित्तकं
[दंडं]
- 23 [तो]नविहितं चक्रकूटे अना[दि]परंपरया वर्त्तमानं शा[स्त्र]दृष्ट्या समव[स्थितं]
म[हा]र्ष
- 24 नानादे[श]कां चा[हु]तवानकां [स्था]निनि . त् । नाम[नी] लिख्यते
श्रीपति . . । श्रीधर । म
- 25 [श्री]मा[ध]व । धाधो गोविंदु । जजा । गा[नू] । . पति
राउ । सावे । आहु[ण्ड] । [घे]कपु । वरसूदि
- 26 [गाद्या धान] । प[थ]णाहाराहिल । हरदेव । के[स]व । ची[कु]म ।
देदू । माधव । श्रीध[र] । [सु]पटु
- 27 [कलाल]वाडो । तेलिवाडो । [कुम्ह]ारवाडो । परियटवाडो ।
चमार[वाडो] । [च्छि]पावाडो
- 28 [वाडो] । [मो]चिवाडो । कंसारवाडो । एव[मा]दिकान्वणिग्वरान्ना[ह]णान्
आह्वय⁶ दत्तवान्
- 29 [र]त[रं] स्या[नां]च शक्रं नास्ति पटिकुदवं [नास्ति] इत
उ[त्तरं] [मये कि] . . [कष्ट]विल
- 30 [मघनप या]मः पूर्वस्यां दिशि आरंगा । दक्षिणस्या-
मि[त्र]नदो । प्र[ती]यां क[पालिक]

¹ Metre: Pañchashāvara.

² Ungrammatical, but probably put in this form for metrical purposes.

³ [The reading वज्र° instead of वज्र° is not improbable.—Ed.]

⁴ Metre: Rathōddhatā.

⁵ Metre: Sālini.

⁶ It appears that great publicity was given to this grant, as, besides principal residents, almost all the artisans, such as distillers, oilman, potters, washermen, leather-workers, dyers, bookbinders, braziers, etc., were called in, together with the Brāhmanas, when the grant was made.

- 31 [नि]शामः एतन्मध्ये यः कश्चिद्देशान्तरोय .[कः भा]ग-
युक्तः कः
- 32 [तिष्ठति] स सर्वोदिसि [मध्य]वर्त्ती तस्या[प्य]यमेव धर्मः । अत्रा-
[र्थे] साक्षिणः [म]हाप्रधानः क
- 33 [मददना]यकः [रा]मनः संधिविशिष्टनायकः [मा]न[व]साह [अ]धि-
पतिराजतः [य]स
- 34 [लिखिता] सर्वशास्त्रार्थपार[गतं दुष्टुतं] भद्रोपा[ध्याय]
श्रीसोमे[श्वर]
- 35 मं यो रक्षति तस्यापि म[ह]देव पुण्यं । बहुभि[र्व]सुधा दत्ता राजभिः
सगरादि[भिः] [। यस्य य*]-
- 36 [स्य*] यदा भूमिस्तस्य तस्य तदा [फल]मिति । [१२*] यस्तु नाशयति
स [प्रया]गवाराणस्यादि
- 37 [ध] ब्राह्मणवधादि पातकं प्रा[प्नु]वंति [।*] स्वद[त्तां] परदत्तां
वा यो हरेत वसुंधरां [।*] [ष][ष्ठिं वर्षस*]-
- 38 हस्त्राणि विष्टायां जायते [क]मिः ॥ [१३*] रण[ध]वलरूपकारेण
उत्कीरितं ॥
- 39 साधु

No. 5.—TWO KURUSPAL INSCRIPTIONS OF DHARANA-MAHADEVI
OF THE TIME OF SOMESVARADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Kuruspal is a village about a mile off from Narāyanpāl¹ and 22 miles from Jagdalpur, the capital of the Bastar State. The name is probably a corruption of Kṛishnapura as Narāyanpāl is of Nārāyanapura. The place contains numerous ruins, among which there is a tank called Rānī Tarai. The first of the subjoined inscriptions had been built upside down in one of the steps of this tank and was found by Rai Bahādur Diwān Baijnāth who supplied me with 3 impressions together with one of another fragmentary stone found in a field.² The tank slab probably belonged to a temple built in the middle of the tank, and dedicated apparently to the god Kāmēśvara (Śiva) referred to in the inscription. Both these inscriptions record the grant of land near Kalamba (now untraceable), and the gift was made in both cases by queen Dhārāṇa-Mahādēvi, who was apparently the consort³ of Sōmēśvaradēva. This Dhārāṇa-Mahādēvi is also mentioned in the Narāyanpāl inscription, apparently as a transferer of the land granted by Guṇḍa-Mahādēvi. It is worthy of note that some names of the recipients mentioned

¹ See above, Vol. IX. page 161.

² The text was subsequently compared with fresh impressions supplied by the Government Epigraphist for India.

³ It may be noted that there is nothing definite to show that she was his wife. For aught one knows, she might have been his mother.

there (for instance Mahānaka Dēvadāsa) also figure in the tank slab. The latter also mentions certain tenants who are stated to be residents of Nārāyaṇapura and Tēmarā, both of which are close to Kuruspāl. The subjoined inscriptions appear to be older than the Nārāyaṇpāl record of Śaka 1033. Both say that they were issued during the reign of Mahārājādhirāja Sōmēśvara-dēva, who had of course died prior to Śaka-Saṁvat 1033. Neither of them is dated, but on the tank slab I have read the name of the *saṁvatsara* as Saumya, which prior to Ś. 1033 fell in Ś. 991. It therefore appears that they were issued about the year 1069 A.D. Sōmēśvaradēva is stated to be born of the Nāga race and has all the *birudas* attached to his name as in the Nārāyaṇpāl inscription. The subjoined records afford no new historical information, but would perhaps be of some use when finally fixing the periods of reign of the Bastar branch of Sinda kings.

As further inscriptions have been found in Kuruspāl which will appear later on, it seems necessary to add here the distinguishing features of the slabs under notice. The tank slab measures 6' 10" × 2' 2" and the writing consisting of 26 lines covers 3' 4" × 2' 1". On the top is a *linga* in the middle with the sun and the moon to the left and 5 circles in a row to the right, probably representing the remaining 5 planets which give their names to the week days and indicating that the grant is to last as long as they endure. At the bottom are engraved a cow, a dagger and shield and a donkey associating with a pig which is an obscene imprecation explained in the text.

The fragmentary slab is 49" long and 15" or 16" broad. There are 16 lines of writing on it, most of which are incomplete. The first 3 lines together with portions of the fourth and fifth are on a piece altogether broken off from the main slab. The greatest length of the space covered by the writing is 27" and breadth 15". The slab has no figures on the top, but at the bottom there are the same figures as on the tank slab.

The tank slab was engraved by one Dāmōdara Sūtradhāra. The average size of the letters which are Nāgarī is 1½". The language is bad Sanskrit with the exception of the stereotyped *birudāvali*. The noticeable orthographical peculiarity is that in some places *ja* is used for *ya* as in line 11. The fragmentary inscription does not give the name of its engraver. The average size of its letters is 1½".

TEXT.¹

A.—Tank Slab.

- 1 Ōm² svasti [||*] Sahastra-phanā-maṇi-kirīṇa³-nikar-āvabhāsva⁴
- 2 ra | Nāga-vamśōdbha[va] | Bhōgēvati-[pu]ravarāvara⁵ savatsa-
- 3 vyāghra-lām(ā)chhana [1] Kāsyapa-gōtra | p[r]akāṭita-vijaya-
- 4 ghō[sha]h [1*] viśva-[viśva]mbha[rē*][ś]vara⁶ [1*] parama-māhēśvara pi(pa)ra-⁷
- 5 ma-bhetṭārakah [1] mahā-mahēśvara-ohi(cha)raṇa-kaṁ(ā)ja-kim(ā)jalka-
- 6 pu[m](ā)ja-pi[m](ā)jaritta⁸-bhrama[r]āyamāna⁹ śrīmad-Rājabhūṣaṇa-
- 7 mah[ā]rājā[ddhi]rāja-śrī-Sōmēśvaradēvapād-ānuka[lyā]ṇa-vija-
- 8 ya-rājyē | saṁvat-Saumya(myē) | svasti Gaṁg[ā]¹⁰ jala-dhauta¹¹-paramapavitr[i] ja-

¹ No. 254 of the Madras Epigraphical collection for 1908.

² Expressed by a symbol.

³ Read 'kirīṇa'.

⁴ Read 'bhāsu'.

⁵ [In the original this punctuation looks like a mark of length added to *ra*.—Ed.]

⁶ [The original seems to show a doubtful *visarga* after the syllable *bha* but not a *ra*. It may, however, be the first portion of the conjunct consonant *ra*.—Ed.]

⁷ [What looks like *pi* may consist of a vertical stroke of punctuation and *pa*.—Ed.]

⁸ Read 'piṭṭāraka'.

⁹ Read 'māṇa'.

¹⁰ The original has both the *anuvāsa* and the conjunct *ga*.—Ed.]

¹¹ [Dhauta is very doubtful. The actual reading seems to be *dharaka*.—Ed.]

- 9 [ga]dākamātā | śrīma[t]-Sōma[la]-mahādēvi | dvitīya [Dh]āra[na]-
 10 [ma]hādēvi | tasy[ā] dharma[h*] | ¹Kalamva-[sa]mipās[th]ā bhūmi dattam | dē-
 11 va-Nāmē[sva]ras[ya]² akarēpa | sarvvavā[dh]āparihārēpa³ | paṇḍi[ā] Tattā-
 12 katala Ma[ha]naka dēvadāya-[samam]kṛit[ā] bhūmi[r*] = dēvasya dattam⁴ | jasya⁵
 13 [ya]sya jadā bhūmi | tadā⁶ tasya tadā phalam | śhaśṭhīm varisha⁷-sahasā[ṇi]
 14 s[v]argē mōdati bhūmidā⁸ | mahā[na]gaḥrē⁹ Tē[ma]rādhi datta[h] [i*] [s]āri¹⁰
 [nā]-
 15 yaka Dhāthi | Nāyaka [Pragidā] Kāmāthi | Mōvanarāṇā | Doṇ[tayo]
 16 samastā dharmadhi[ka]h Visuvā | K[ō]ri | dēva-Kāmēśvarasya da[ta]h¹¹
 17 grāma-nāyakaḥ Aṭava[ṇi] | mahā-parivra¹²-Pamḍita-Sōma | [Sa]ma-
 18 [tā]maṇa¹³ | nāyaka-Gayādhara¹⁴ | Sādhu-Maidhara | Sādhu-Āmadēva | Ji[ṇa]-
 19 [grāma?] Sādhu-Sōmaṇa | Sidhu¹⁵-Dē[v]u | Sādhu-Sōmā | Sādhu-Sahadēva [Sim]-
 20 gha-[ma]hājana | Janōjanita | Suki nāyaka Kānama | upari-
 21 maha-Yugidarapa-śkamah (?) | Nārāyaṇapura-vāsika | Bhami .
 22 gā sādhu | Vighna Bhoi | Palavā Bhoi | Sēṭhi Mahapda | Vrahmaṅgha-
 23 sādhu-Bhimah sarga-ga[k]ōm¹⁶ tasya su[tt]ah¹⁷ Dēdu li[kham]tam¹⁸ | Hisyāndi ?
 24 . [m vā] madhikākshara vā sarvva pa[ti]pannamasu¹⁹ | mam[ga]la mahā śrī
 25 jo²⁰ an[ya]thā karōti | tasya pi[t]ā gardabhah [su]kari²¹ mātā |
 26 [u]tkiritam sū[tr]adhārī Dāmōdara | pajya[m] rachite Tikama .

TRANSLATION.

Om! Hail! In the [Saumya-samvatsara], during the auspicious (and) victorious reign of His Majesty the prosperous Rājabhūshana Mahārājādhirāja, the glorious Sōmēśvaradēva, who was born of the race of the Nāga (cobra), who is resplendent with the mass of rays (proceeding from) the jewels on (his) thousand hoods; who is the lord of Bhōgāvati, the best of cities, whose crest is a tiger together with a calf, who belongs to the Kāśyapa-gotra, whose shout of victory is (universally) known, who is the protector of the worlds, who is the great worshipper of Mahēśvara (Śiva), who is the supreme lord, who resembles a bee, which is rendered yellow by the mass of the pollen of the lotus feet of the great Mahēśvara:—

Hail! [Sōmala]-mahādēvi, the peerless mother of the world, who was wholly sanctified by having bathed in the water of the Ganges; the second (queen?) (was) Dhāraṇa-Mahādēvi; her gift: the land situated near Kalamba was given to the god [Kā]mēśvara free of taxes and all encumbrances. (By?) Paṇḍi[ta] Tattākatala-Mahanaka, the land having been made a dēvadāya was bestowed on the god.

¹ Read *Kalamva-samipasthā bhūmir=dattā*
 Read *“bādā.”*

² Read *Kāmēśvarasya*; see line 16.

⁴ Read *dattā*.

⁵ Read *yasya*.

⁶ Read *jadā bhūmis=tasya*.

⁷ Read *śhaśṭhīm varsha*.

Read *mōdati bhūmidah*. This couplet is made of the first half of one and the second half of another oft-quoted imprecatory verse.

⁸ Read *mahānagarā*.

¹⁰ Perhaps *sātsā* is intended. From here to the end the inscription is full of the names of tenants and witnesses. Some of them sound very peculiar, probably because they have not been correctly spelt as the mistakes in the foregoing portion would indicate. This portion of the inscription is however unimportant.

¹¹ Read *dattah* or *dāsh*.

¹² Read *“parivrajaka”*.

¹³ Possibly *bhāṭṭamaṇi* or *maṭṭhamani*.

¹⁴ Probably a Sanskritised form of the very prevalent name Gayādhara, a corruption of Gadādhara (a name of Viṣṇu). This name occurs in the Pāṭṭadakal inscription of Kirtivarman II. in the form of Gayādhara, which Dr. Fleet supposes to be intended for Gaṅgādhara. See above, Vol. III. p. 5, footnote 19.

¹⁵ Perhaps *sādhu*.

¹⁶ Read *“sargagatā(?)”*.

¹⁷ Read *sufah*.

¹⁸ Read *“kikāṭam”*.

¹⁹ Perhaps *lināksharam vā adhikāksharam vā sarvam prattiṇnam=astu* is intended.

²⁰ Read *gaḥ*.

²¹ Read *sūkari*.

Ll. 12-14 [Here are two half-verses of two oft-quoted imprecatory verses.]

L. 14. Witnesses resident in(?) the great city of Tēmarā are :—

Nāyaka Dhāthi, Nāyaka Pragidā Kāmāthi, Mōvaṇarāṇā, Doṇṭayō, Visuvā, the magistrate of the whole (state), Kōri, Nāyaka Atavaṇṇi of the village given to god Kāmēśvara, Mahā-paribr[ājaka]¹ Paṇḍita Sōma, Samattamaṇa, Nāyaka Gayādhara, Sādhu² Maidhara, Sādhu Āmadēva, Jina³grāma Sādhu Sōmaṇa, S[ā]dhu Dēva, Sādhu Sōmā, Sādhu Sahadēva, Siṃgha Mahājana,⁴ Janōjanita, Suki Nāyaka Kānama. The above
 (The witnesses) resident in Nārāyaṇapura (are): Bhami
 Palavā Bhoi, Sēthi⁵ Mahāṇḍa, Brahmasūgha-Sādhu Bhīma having gone to heaven, his son Dēdu(?) (held the pen⁶). Let all be admitted whether there be less letters or more (than necessary). Fortune! Great Prosperity! He who acts otherwise (has for) his father an ass (and for his) mother a pig. Caused to be engraved by Dāmōdara Sūtradhāra; verse composed (by) Tikama

B.—Fragmentary Stone.⁷

- 1 [ma]hā-Ma⁸
- 2 kiṇjalka-puṇ⁹
- 3 bhramarāyam[āpa]
- 4 śrīmad-Bājabhūṣaṇa¹⁰
- 5 [r]ājādhirāja śrīma¹¹
- 6 śvaradēva-pād-ānukal[y]āṇa-vi[ja]-
- 7 ya-rā[jy]ō | svasti Gaṅgā-jala-dhau[ta]-
- 8 jagadēkamātā rāṇi Dhārāṇa-
- 9 mahādē[v]i dharmma[daksha¹²] Kalēmva-
- 10 samipasthā¹³ bhūmi[h*] pradatta¹⁴ dē-
- 11 va-śrī-Nāmēśvarasya¹⁵ | sarvva-
- 12 vādā¹⁶-pariharēṇa akar[ā]-
- 13 ṇa [i*] jasya¹⁷ yasya jādā¹⁸ bhūmi¹⁹
- 14 tasya tasya pālayati²⁰ jo²¹ a-
- 15 [nyathā] kārōti tasya garda[bha][h*]
- 16 [pitā] sukari²² mātā [i*]

TRANSLATION.

In the glorious and victorious reign of His Majesty, the prosperous Rājabhūṣaṇa [Mahā]rājādhirāja [Sōmē]śvaradēva, the queen Dhārāṇa-Mahādēvi, the peerless mother of the world, who has bathed in the water of the Ganges (and) who is clever in (giving) charity, gaveland situated near Kalēmva, free of all encumbrances and taxes, to the god śrī-Kāmēśvara, [Here comes a portion of a frequently quoted imprecatory verse which the writer did not correctly remember]. (If) any one does otherwise, his father (is) an ass (and his) mother a pig.

¹ I.e. a wandering mendicant.

² Probably a priest of the Jaina portion of the village.

³ Same as *śīḥ* of the present day.

⁴ No. 260 of the Madras Epigraphical Collection for 1908.

⁵ Fill up the blank with "śīṣara-choraṇa-kañja".

⁶ Ditto "mahā".

⁷ Perhaps *dakṣhā*, which may be meant for *dakṣhayā*.

⁸ Read *pradattā*.

⁹ Read *-Kāmēśvarasya*.

¹⁰ Read *yasya*.

¹¹ Read *yadā*,

¹² Substitute *tadā* *pālātā*.

¹³ Read *yaḥ*,

¹⁴ I.e. a religious mendicant.

¹⁵ I.e. a great man, usually a banker.

¹⁶ I.e. signed.

¹⁷ Fill up the blank with "ja-piṇjarita".

¹⁸ Ditto "t-Sōmē".

¹⁹ Read *samipasthā*.

²⁰ Read "bādā-parihārēṇa".

²¹ Read *bhūmi*.

²² Read *sūkari*.

No. 6.—SUNARPAL STONE INSCRIPTION OF JAYASIMHADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Sunārpāl is a village about 10 miles from Narāyanpāl in the Bastar State. I think the name is a corruption of Suvarṇapura, which was probably prevalent during the rule of the Nāgavaṃśi kings of Bastar. A fragmentary inscription of that dynasty was found here by Rai Bahādur Diwān Baijnāth who kindly sent me 4 impressions from which I edit it.¹ The slab on which it is inscribed measures 4' x 1' 5½" and the writing covers 4' x 1' 5" including the imprecatory figures at the bottom which occupy 6". These figures are a cow and a calf, a dagger and shield, a *liṅga* and the sun and the moon as found in other Nāgavaṃśi inscriptions. The upper layer of a portion of the left corner at the top has gone off damaging the first 5 lines which deal with the *birudas* of the king, but they can be restored from other allied records. The writing is bold, but weather-worn. The characters are Nāgarī. The average size of the letters is 1". The inscription seems to have been composed by a person who knew very little of Sanskrit, if at all. He had no doubt committed to memory the *birudas* of the ruling king, but where long *saṃāsas* were involved, he remembered only portions of them and wrote them down without caring whether they conveyed any meaning or not. For instance, in lines 6 and 7 we find *kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa* for *mahā-Mahēśvara-charaṇa-kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa*. His imprecatory verses at the end are similarly amusing. He seems to have been a native of the United Provinces which may be inferred from the vernacular word 'dinha' (gave) of which apparently he did not know the Sanskrit equivalent. He has, however, endeavoured his best to give his composition a Sanskrit look and we may therefore allow that the language is Sanskrit and pass on without referring to orthographical peculiarities, as they are merely blunders.

The inscription is of no importance excepting that it furnishes the name of a new Nāgavaṃśi king which will be useful in making out a dynastic list. It gives no date, nor does it mention the name of the place where the grant was made. It does not even say what was granted, but from the imprecations it may be inferred that it was some land. Perhaps Ādhakāḍa was the name of the village granted. The gift was apparently made by the queens of Jayasimhadēva of the Nāga race, who belonged to the Kāśyapa-gōtra and was the supreme lord of Bhōgāvati, having the tiger with a calf as his crest. He is called Rājādhirāja Mahārāja śrī-Jayasimhadēva. The names of witnesses before whom the grant was made are recorded as usual.

In line 11, the *pañchapradhān*[āḥ], i.e. the five ministers, seem to be mentioned. Four of them are enumerated. But the fifth is not mentioned as such. In Eastern Chalukya copper-plate grants, the king generally makes gifts in the presence of the *matrin* (councillor), *purōhita* (family priest), *sēnāpati* (commander of the army), *yuvārāja* (heir-apparent) and the *dauvārika* (door-keeper). The executors of the Chellūr plates of Vira-Chōḍa and of the Piṭhāparam plates of the same king are said to be the *pañcha-pradhānāḥ*, i.e. the five ministers.

TEXT.²

- 1 4* * * * * ṇa(ni)-ki[ra]-
 2 6* * * * * sura Nā[ga-vaṃśi]-
 3 6* * * * * [va]ti-pure(ra)varēśva(śva)ra śi(?)

¹ See above, Vol. IX, p. 161.² The text has been subsequently compared with a fresh impression taken by Mr. Venkoba Rao at the instance of the Government Epigraphist for India.³ No. 265 of the Madras Epigraphical Collection for 1908.⁴ Supply *Svasti sahasra-pharāṇa*.⁵ Supply *ṇa-nikar-āvabhā*.⁶ Supply *śi bhara Bhōgā*.

- 4 1* * * la-mārtta[m̐da] savatsa-vyā-
 5 2* lā[m̐]chhana Kāsyapa³-gōtra prakāṭi⁴[kri]-
 6 ta-vijaya-ghōṣhaṇa ka[m̐]ja-kimjalka-pi[m̐]-
 7 ja(puñja)-piñjarita-bhramarāyamāṇa rā-
 8 jādhirāja-mahārāja-śrī-Jai[ya]sim⁵-
 9 ghadēvapādā⁶ (I) kāma dēvi Lōka-
 10 mahādēvi mahādēvi Śā[sa]nadē⁷-
 11 vi pañchapradhāna mahāpradhāni Na[ma]va-
 12 nāyaka dvitīyē [pa]divāla [tya(tri)tiy]ē
 13 chavarikumara⁸ chaturthē sarvvava[d]i-nā⁹-
 14 yaka | Dādēsari-pātra Chavaka | Ā-
 15 dhakāda Jēsi[m̐]gha¹⁰dēva din[h]a¹¹ A[m̐]vāva-
 16 li-nāyaku¹² sākshi Naḍayā-vrāhma-
 17 [ṇa] sākshi dvē | vuhū¹³ dāri visva-
 18 dhiraya[m̐]vāri gōghana¹⁴ kṛitaghana-
 19 śchaiva | brahma-hatyā gurutalpak[ā]¹⁵
 20 ētēshām sudhi¹⁶ na dṛish[tā] bhumi-harttā na su.¹⁷
 21 dhyati | anōdakēsh[v]=aramn[ē]shu¹⁸ sushka¹⁹kōṭa-
 22 ra sāy[u]pam²⁰ kṛishṇasarpābhijāya[m̐]tē purvvada-²¹
 23 ttam hara[m̐]ti²² je | Rāma | l[ēk]apitam Pulyama-nāyaka [||*]

ABRIDGED TRANSLATION.

Ll. 1-17. His Majesty Rājādhirāja Mahārāja, the glorious Jayasimhadēva of the Nāga race, the lord of [Bhōgā]vatī, the best of cities, having the tiger with a calf as his crest and belonging to the Kāsyapa-gōtra, whose shout of victory is (universally) known and who resembles a bee which is rendered yellow by the mass of the pollen of lotus flowers,—Jayasimhadēva gave the village of Ādhakāda (in the presence of ?) his queen Lōkamahādēvi and the great queen Śāsanadēvi (or Sōmaladēvi) and the five ministers (*pañcha pradhāna*), (*vis.*) the chief minister, secondly, the grand warden (? *paḍivāla*), thirdly, the prince in charge of the whisk (? *chavari-kumāra*), fourthly, the lord of the intelligence department (? *sarvvādi-Nāyaka*) (and) Dādēsari-pātra Chavakā. Āmāvāli Nāyaka (*is*) a witness and the second witness (*is*) Naḍayā Brāhmaṇa.

Ll. 17-23. a cow-killer and also an ungrateful person may be purified. The purification of the sin of killing a Brāhmaṇa or soiling the preceptor's²³ bed has not²⁴ been seen (heard of); (similarly) a confiscator of land cannot be purified. Resumers of previous gifts are born (again) as black serpents lying in the arid hollows of waterless deserts. Rāma! (This) was caused to be written by Pulyama Nāyaka.

1 [Perhaps [Oḥh]i[m̐da-kula-kama]la-mārttam[m̐da] is the reading intended.—Ed.]

2 Supply °ghra°.

3 Read Kāsyapa-.

4 Read prakāṭikri°.

5 Read Jayasimha-.

6 Read °pādānām.

7 [The reading may also be Sōmaladē.—Ed.]

8 Read Chāmara Kumārā or Chāmara Kumāra.

9 Read Sarvvādi-(?).

10 Read Jayasimha°.

11 Apparently the vernacular equivalent of *dadāu*.

12 Read -nāyaka.

13 Read *visuddhi*°.

14 Read gōghana kṛitaghana-.

15 Read °talpagā.

16 Read *suddhi*°.

17 Read *suddhyati*.

18 Read °shc-aranyēshu.

19 Read *sushka*°.

20 Read °tāyinaḥ.

21 Read *pūrva*°.

22 Read *haranti yē*.

23 I.e. illicit intercourse with a guru's wife.

24 See *Yājñavalkya-smṛiti*, *Prāyāścitt-ādhyāya* verses 232—233, where it says that a *gurutalpaga* or violator of the preceptor's bed (which also includes his daughter, one's paternal and maternal aunts, maternal uncle's wife, daughter-in-law, step-mother, sister and daughter) must be killed.

No. 7.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA;
SAKA-SAMVAT 1019.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

If the remoteness and inaccessibility of Kuruspāl in the Bastar State of the Central Provinces have prevented the antiquarian from witnessing its ancient remains, temples, tanks, wells and gardens, the publication of inscriptions from that place have at least made him familiar with its antiquity and the importance it once enjoyed about a thousand years ago. Local tradition avers that there were in that quondam town *Sāt ūpar sāt kori bāoli* or 147 step-wells and as many tanks, and Rai Bahādur Baijnāth, Diwān of Bastar, assures me that the story has a great deal of truth in it. Among the ruins on the bank of a tank known as Choryā-tarāi was found the present record, which like its three predecessors refers to the reign of the Nāgavamsī king Sōmēśvaradēva. There is, however, an agreeable departure in that it is dated. This is a point which renders its publication imperative in spite of the mutilated and extremely bad condition of the stone on which it is inscribed. The stone in fact is not a whole. It is broken into two pieces, and erosion has had its ample share in obliterating the letters. The stone with both the pieces put together measures 5' 0 $\frac{1}{2}$ " \times 2' 1 $\frac{1}{2}$ ", the length of the inscribed portion being 3' 1" with 24 lines, each about 2' 1" long. The average size of the letters, which belong to the Nāgarī alphabet, is about 1". The language is Sanskrit prose and there are no peculiar features in orthography other than those found and noticed in other inscriptions from Kuruspāl.

The object of the inscription is apparently to record a dedication of a lamp to the god L[ō]kēśvara by the inhabitants of a village not named. It appears that a subscription of 11 *gadyānakas* (coins) was raised by them. The dedication was made 'in the Śaka year 1019 during the victorious reign of the illustrious Sōmēśvaradēva, who belonged to the Nāga family, who was the lord of Bhōgāvati, the best of cities; the space between the ten quarters was resounding with the deep sound from the shrill drums proclaiming whose brilliant victories; whose crest was a cow and tiger; who was, as it were, the sun to the lotus of the Chhinda family; who resembled a bee which was rendered yellow by the mass of the pollen on the lotus, i.e. the feet of the great (god) Mahēśvara; who was the store-house of statesmanship; who was the shelter of the whole world; who was like Arjuna in using the bow; who was the lord of kings; who was by birth as beautiful as the god of love; who was terrible to his opponents (Pratigandabhairava); who was like Purāṇavas among kings; who resembled the demi-gods in enjoyments; who was brave like Nārāyaṇa, glorious like Indra, true like Hariśchandra, and in subduing passion, like Mahādēva, and who had acquired his kingdom by the force of his own arms.' In this *virudhāvali*, some of the titles are noteworthy as they were also borne by Madhurāntakadēva of the Rājapura plates,¹ whom Sōmēśvaradēva is stated to have killed in battle in the long inscription found at Kuruspāl.² This would mean that both belonged to the same family, and that Sōmēśvara killed his relative and himself became a king. It does not, however, appear necessary to discuss this point before the Telugu inscriptions of these kings are published.

Returning to the date, it is to be regretted that all the original details are not available owing to the stone having broken off. The only thing that can be gleaned with certainty is the *tithi saptamī* and the *nakshatra Svāti*, the day which looks like *Śanaishchāra* or Saturday, the *paksha* and the month having become obliterated or lost. The figures of the year in the impression are also very indistinct, but Rai Bahādur Baijnāth has satisfied himself from the original stone that it is 1019. Luckily, the cyclic year *Īśvara-samvatsara* is also given. From

¹ Above, Vol. IX. p. 181.

² Above, p. 26.

these insufficient data Mr. Gokul Prasād, Tahsildār of Dhamtari, has, however, calculated its English equivalent to be Saturday, the 18th July 1097 A.D. He states that the Īśvara-saṁvatsara occurred in the Śaka year 1020, so the year referred to in the inscription must be the one which had expired¹ and that in these two years, there was only one *saptamī* combined with a Saturday and the *Svāti nakshatra*, and this *tithi* belonged to the bright fortnight of the Śrāvana month in Śaka 1020 current.

TEXT.²

- 1 [Sva*]sti [||*] [saha]sra-phaṇāmaṇi-kiraṇa-nikarāva[bh]āsu[ra]
- 2 [N]āgava[m]ś-odbhava Bhōgāvati-puravarēśvara viśa[da-ja]-
- 3 [ya]-paṭu-paṭaha-[g]āmbhīryya-dhīvān-[āla]mākārita-da[śa]-diś-āmta[rā]-
- 4 la ³dhenu-vyāghra-lāmcchchhana Chehhi[m]da-[ku]la-kamala-bhāskara mahā-Ma[hē]-
- 5 śvara-charaṇa-kamja-kimjal[k]a-puṁja-pimjarita-bhramarā[ya]mā[na]
- 6 [rā]ja-vidyā-nidhāna samasta-je(ja)gad-āśrayam kōdamḍa-Dhanamjayam rā-
- 7 [jā]dhi[rā]ja saha[ja]-Manojam Pratigamḍa-bhairava rāja-Purūrava bhō-
- 8 ga-vidyādharam vira-Laksh[m]idharām mahimā-Mahē[m*]dra sa[tya]-Haris[chaṁdra]
- 9 [Mada]na-Ma[hēśva]ram nija-bh[u]j-ōpārjita
- 10 śvara [śrī] [pana vindhyavāsini ?]-
- 11 [dēvi]-varaprasādam [śrī-Sōmē]śvaradēva-pra[vardhmāna]-
- 12 [vi]jaya-[rā]jyē Śakē Sa[m]vā(a)t [1]0[1]9 Īśvara[nāma]⁴-saṁvatsar[ē]
- 13 [si]ta-sa[ptamyām] ⁵Sa[niścha]ra-dinē Svāti-naksha[trē]
L[ōkē]śvara[sya]
- 14 rāya dipakam sarva-ja[nēna] ⁶maṇṭhāpaham kṛtvā ē-
- 15 kādaśa gadyānakā⁷ grāha⁸itvā dat[t*]am Lōkēśva[rāya].
- 16 [Lōkē]s(ś)varasya agrēṇa dipakam yō dadāt[i] dailimishāva⁹
- 17 pradi[pē]na [Śiva]lōkam vrajē[n=na]rah | [ta]pas[vi] vrāhmaṇa[ś=ch=ai]-
- 18 va sādhu putrai[h] kṛtōdyamam | idriśa[m] pālyatē¹⁰ yas=tu tasya
- 19 pun(n)yam=a[nam]takam || asya dharmma-vināsā(sā)ya kṛatē yō ma-
- 20 dotkataḥ vrāhmaṇaiḥ¹¹ kōṭighāta. liṅga-bhēda .. bhavēt
- 21 yāvan=nabh[ō] tishṭhati chaṁdrasūryō(ryau) Mēru[h*] kshiti[r*]=bhu(bhū)dhara-
- 22 tārak-ā[dyāh]
- 22 apāmpatis=ch=aiya sarid-va[n=ān]gham(i) tāvat=samam dipaka ¹²pra[svā]layam
- 23 ¹³Chchhanḍēśvarapamḍitēna likhitam | Mitradēva-sūtrakā[rēṇa] u-
- 24 ...Rāṇa-dhavalā ¹⁴rudhārēna kamaritam

¹ For examples of this sort of somewhat inaccurate dating referring to an expired year and coupling it with the name of the current cyclic year, see quotation from Dr. Kielhorn's remarks above, Vol. IX. p. 176.

² No. 255 of the Madras Epigraphical collection for 1908. [The syllables *gadyānaka* appear to be inscribed at the top of the inscription.—Ed.]

³ [This is the reading in some of the other Bastar inscriptions where the passage occurs.—Ed.]

⁴ [There seems to be an erasure between *Isvara* and *saṁvatsara* in the original, but no room for two *akṣharas*.—Ed.]

⁵ Read *Śanaiśchara*.

⁶ [It is not unlikely that the intended reading is *-jan-aika-malāpa[ham]*.—Ed.]

⁷ Read *gadyānakā*. *Gadyānaka* is a weight = 32 *guṇjas*; (Yājñavalkya, iii. 258). The symbol immediately following the letter *kā* of *gadyānakā* may represent a numeral figure.

⁸ Read *prādyayitrā*.

⁹ [The reading seems to be *vai viśiṣṭam cha*.—Ed.]

¹⁰ Read *pālyatē-yas=tu*.

¹¹ Read *Brāhmaṇānām*.

¹² Perhaps *pradānōyam* though it offends against the metre.

¹³ Read *Chchhḍēśvara*.

¹⁴ Probably *vāpakārēṇa utkiritam*. Compare above, p. 33, text l. 26. [The original seems to show *[Dugarā ?]naka prīritam* :—Ed.]

272.—V. 1439.—*Archæol. Surv. of India*, Vol. VI. p. 79, and Plate xi. Mâchâdi (near Alvar) inscription of the time of the *Mahârâjâdhirâja* Gôgâdêva, the son of Âsalâdêva, of the Vadagûjara family, and of the reign of Sultân Pêrôja Sâhi (Firôz Shâh):—
(L. 6).—samvatsarê=smin ârt-Vikramâditya-râjyê (?) samvat 1439 Sâ(śâ)kâ 1304 varshê Vaisâ(śâ)sha(kha)-sudi 6 Ravi-dinê | Pushya-nakshatrê | śrî-suratâna-Pêrôjasâhi-râjyê . . .

Sunday, 20th April A.D. 1382; see *Ind. Ant.* Vol. XIX. p. 31, No. 43.

273.—V. 1442.—*Ant. Remains Bo. Pres.* p. 185. Vêrâval inscription of the time of the chief Bhârma of the Râshtrôda (Râshtrakûta) family:—

Samvat 1442 varshê Âshâdha-vadi 8 Śanau ||

Saturday, 11th June A.D. 1384.¹

274.—V. 1443.—*Archæol. Surv. of India*, Vol. III. p. 68, and Plate xxiv. 1-3. Masâr (Mahâsâra) Jaina image inscriptions of the reign of the *Râjâ* Nâthadêva of Mahâsâra:—
(Inscr. 1, line 1).—sam 1443 J[y*]ôshthâ-sudi 5 Gurau.

Thursday, 3rd May A.D. 1386.²

275.—V. 1445.—*Archæol. Surv. of India*, Vol. XVII. p. 41, and Plate xxii. Bôramdêo Sati-pillar inscription:—

(L. 1).—samvat 1445 Bhâva-nâma-samva[tsa]rê Âsvi(śvi)na-sudi 13 Sômê.

Monday, 14th September A.D. 1388; see *Ind. Ant.* Vol. XIX. p. 32, No. 44.

276.—V. 1445.—*Ant. Remains Bo. Pres.* p. 178. Vanthâlî (Junâgadh) inscription of some Chûdâsamâ chiefs:—

Śara-yuga-manu-samvatsara-1445-varshê Phâlgû[na*]-sudi-pañchamî Sômê ||

Monday, 1st February A.D. 1389; see *Ind. Ant.* Vol. XIX. p. 26, No. 19.

The inscription mentions Shângâra (Khangâra), Jayasimha, Mahîpati, Mòkalasimha, etc.

277.—V. 1445.—*Ant. Remains Bo. Pres.* p. 183. Chôrwaḍ (Junâgadh) inscription of some chiefs of the Shaṭṭrimśa family:—

Samvat 1445 varshê Phâgana-sudi 5 Sômê.

Monday, 1st February A.D. 1389.

The inscription mentions Lûpiga; his son Bhîmasimha; his son Lâvanyapâla; his sons Lakshmasimha, Laksha, and Lashanapâla; Lakshmasimha's son Râjasimha; etc.

278.—V. 1452.—*Ant. Remains Bo. Pres.* p. 179. Mângrol inscription of the time of Nasaratha (Nasrat Shâh) of Yôginîpura (Delhi) and Daphara-khâna (Zafar Khân) of Gujarât:—

Samvat 1452 varshê Vaisâka(kha)-vadi 15 Ravan śrî-Yôginîpurê pâtasâhi-śrî-Nasaratha-vijayarâjyê tan-niyukt[ê*] śrî-Gurjara-dharitryâm śrî-Dapharakhânê râjyam kurvati.

Sunday, 7th May A.D. 1396; see *Ind. Ant.* Vol. XIX. p. 355, No. 155.

279.—V. 1455.—Bihâr (Darbhanga) (spurious ?) plate of the *Mahârâjâdhirâja* Śivasimhadêva, the son of Dêvasimha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyâpati; see below, No. 578 of Lakshmanasêna-s. 293 (P).

280.—V. 1458.—*Ind. Ant.* Vol. XXII. p. 83. Notice of a Râypur (now Nâgpur Museum) inscription of the time of the *Mahârâjâdhirâja* Brahmadêva of Râyapura,³ and his minister, the Nâyaka Hâjirâjadêva:—

(L. 9).—sa[m]vatu 1458 varshê Sâ(śâ)kâ 1322⁴ samayê Sarvajita(n)-nâma-samvatsarê Phâglu(lgu)na-sudha-ashtami⁵ Su(śu)krê.

¹ This is the equivalent of the date for *Chaitraddi* V. 1442 current, and the *pârpimanta* Âshâdha.

² On this day the *tithi* of the date commenced 3 h. 50 m. after mean sunrise.

³ In No. 283 it is stated that the chief's capital was Khalvâṭikâ (Khalâri).

⁴ Wrongly for 1328.

⁵ Read *tuddh-dahant*.

Friday, 10th February A.D. 1402 ; see *ibid.* Vol. XIX. p. 26, No. 20.

Lashmidêva (Lakshmidêva) ; his son Simgha (Simha) ; his son Râmachandra ; his son Harirâyabrahman (Brahmadêva, or Râyabrahmadêva).

281.—V. 1466.—*Archæol. Surv. of India*, Vol. XXI. p. 18, and Plate xiv. Râsin inscription of a chief (*mahîpati*) Paramardin :—

(L. 1).—samvat 1466 varshê Chaitra-sudi 7 Śan[au] |

Saturday, 23rd March A.D. 1409 ; see *Ind. Ant.* Vol. XIX. p. 355, No. 156.

282.—V. 1467.—*Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xv. Gwâlior inscription of the *Mahârâjâdhirâja Virāṅga* (or *Virama*) ?-dêva :—

(L. 1).—samvatu 1467 varshê Mârṅga-sudi 5 Sô[ma ?]-dinam || mahârâjâdhirâja-śrī-Virāṅgadêvaḥ (?).

Monday, 1st December A.D. 1410.

283.—V. 1470 (for 1471).—*Ep. Ind.* Vol. II. p. 230. Khalâri inscription of the time of the Kalachuti (Kalachuri) Haribrahmadêva (Brahmadêva¹) of Khalvâtîkâ ; (composed by Miśra Dâmôdara) :—

(L. 15).—samvat 1470 varshê Sâ(sâ)kê 1334² shashṭyâvdayôr=mnadhyê³ Plava-nâma-samvatsarê Mâḡha-sudi 9 Śani-vâsarê Rôhiṇi-nakshatrê.

Saturday, 19th January A.D. 1415.

In the Kalachuti (Kalachuri) branch of the Ahihaya (Haihaya) family, Simhapa ; his son Râmadêva (slew in battle Bhôṇiṅgadêva) ; his son Haribrahmadêva.

284.—V. 1473.—*Ant. Remains Bo. Pres.* pp. 176 and 316. Junâgaḍh (Girnâr) inscription of the time of [the Chûḍâsamâ chief] Jayasimha II. ; (composed by Śâmala (?), the son of Mantrisinha and grandson of Dhândhala) :—

Samvad=Râma-turamga-sâgara-mahî-samkhyê=tha Śâkrê⁴ sitê pañchamyâm Bhṛigu-vâsarê.

Friday, 21st May A.D. 1417.

In the family of Yadu, Maṇḍalîka [I.] ; his son Mahipâla ; his son Khaṅgâra ; his son Jayasimha [I.] ; his son Muktasimha ; his son Maṇḍalîka [II.] ; his younger brother Mêliga ; his son Jayasimha [II.]⁵

285.—V. 1481.—*Jour. Beng. As. Soc.* Vol. LII. Part I. p. 70. Dêôgaḍh (now Calcutta Museum) Jaina inscription of the time of Sâhi Âlambhaka ("Hûshang Ghôri *alias* Alp Khân" of Mâlava, the founder of Mânḍu, here called Maṇḍapapura) :—

(L. 14).—samvatsarê=smin=nṛipa-Vikramâditya-gatâvda(bda) 1481 Śâkê śrī-Śâlivâhanât 1346 Vaisâkha-mâsê śukla-pakshê 15 pûrṇamâsyâm Guru-vâsarê | Svâtî-nakshatrê | Simha-lagn-ôdayê || (and evidently afterwards repeated in verse).

Thursday, 13th April A.D. 1424 ; see *Ind. Ant.* Vol. XIX. p. 32, No. 45.

286.—V. 1485.—*Ep. Ind.* Vol. II. p. 410 ; *Bhâvnagar Inscr.* p. 96. Chitôrgaḍh inscription of the Guhila Môkala of Mêḍapâṭa (Mêwâḍ) ; (composed by Êkanâtha, the son of Bhaṭṭa Vishṇu) :—

(L. 50).—Abdê bân-âshṭa-vêḍa-kshiti-parikalitê Vikramâmbhôjabamdhôḥ punyê mâsê Tapasyê savitari Makaram yâti jivê Ghaṭa-sthê || (1) pakshê śukl-êtarasmin=Suraguru-divasê ch=Âryama-rkahê tṛitîyâ-tithyâm.

(L. 53).—samvat 1485 varshê Mâḡha-sudi [3] Guru-dinê . . .

Both dates are irregular.

¹ See above, No. 280.

² Wrongly for 1336.

³ Read *shashṭyâvda-madhyê*.

⁴ So far as I can make out, this is equivalent to *Jyâishîkê*.

⁵ See below, No. 345.

In the Guhila family, Arisimha; his son Hammira; his son Kshêtra; his son Lakshasimha; his son Mòkala (defeated Pêrôja, 'the king of the Yavanas,' i.e. the Sultân Fîrôz Shâh).

287.— V. 1493.— From impressions supplied by Dr. Burgess. Dêôgadh Jaina inscription :— (L. 5).— samvat 1493 Sâkê 1358 varshê Vaisâsha(kha)-vi(va)di 5 Gurai(rau) dinê Mûla-nakshatrê ||

Thursday, 5th April A.D. 1436.¹

288.— V. 1494.— *Bhâvnagar Inscr.* p. 112. Nâgadâ Jaina inscription of the reign of the Guhila Kumbhakarna, the son of Mòkala, of Mèdapâta (Mêwâd) :—

(L. 1).— samvat 1494 varshê Mâgha-sudi 11 Guru-vârê.

Thursday, 6th February A.D. 1438.

289.— V. 1496.— *Jour. Beng. As. Soc.* Vol. XVI. p. 1224. Ūmgâ (in Bihâr) inscription of Bhairavêndra :—

(V. 21).— Jâtê tarka 6-navâ 9-mbudhî 4-ndu-gu(ga)pitê sambatsarê² Vaikramê Vaisâkhê Guru-vâsarê sitatarê pakshê tṛitīy[â*]-tithau | Rôhinyâm Purushôttamam Halabhritam Bhadrâm Subhadrân=tathâ pratyashthâpayad=êkad=aika-vidhinâ śrī-Bhairavêndrô nripah ||

And further on :— ankatô=pi Vikram-âbdâh || 1496 || Vaisâkha-sudi-tṛitīyâ Gurô(rau) ||

Thursday, 16th April A.D. 1439; see *Ind. Ant.* Vol. XIX. p. 32, No. 46.

In the town of Ūmaṅgâ there was, in the lunar race, Bhûmipâla; his son Kumârapâla; his son Lakshmanapâla; his son Chandrapâla; his son Nayanapâla; his son Saṇḍhapâla; his son Abhayadêva; his son Malladêva; his son Kêśirâja; his son Varasimhadêva; his son Bhânudêva; his son Sômêśvara; his son Bhairavêndra.

290.— V. 1496.— *Bhâvnagar Inscr.* p. 114; *Prâchînalêkhamâlâ*, Vol. II. p. 28. Sâdađi Jaina inscription of the reign of the Guhila Râṇâ Kumbhakarna of Mèdapâta (Mêwâd) :—

(L. 2).— śrîmad-Vikramatah 1496 samkhyâ-varshê.

The inscription gives the following list of the Guhila princes : Bappa,³ Guhila, Bhôja, Śîla, Kâlabhôja, Bhartṛibhata, Simha, Mahâyaka, Khummâna, Allâta, Naravâhana, Śaktikumâra, Śuchivarman, Kirtivarman, Yôgarâja, Vairata, Vamâpâla,⁴ Vairisimha, Virasimha, Arisimha, Chôḍasimha, Vikramasimha, Raṇasimha, Khêmasimha, Sâmantasimha, Kumârasimha, Mathanasimha, Padmasimha, Jaitrasimha, Têjasvisimha, Samarasimha, Bhuvanasingha (defeated the Châhumâna king Kituka and the Sultân Allâvadîna), his son Jayasimha, Lakshmasimha (defeated the Mâlava king Gôgâdêva), his son Ajayasimha, his brother Arisimha, Hammira, Khêtasimha, Laksha, his son Mòkala, Kumbhakarna.

291.— V. 1497.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xviii. Gwâlior inscription of the reign of the Mahârâjâdhirâja Puṅgarêndradêva :—

(L. 1).— samvat 1497 varshê Vaisâ(śâ)sha(kha)-[sudi] 7 Śukrê Punarvasu-nakshatr[â*] śrī-Gôpâchaladurggê mahârâjâdhirâjâ-râjâ(ja)-śrī-Puṅga

Friday, 8th April A.D. 1440.

292.— V. 1500.— *Bhâvnagar Inscr.* p. 162, and Plate; *Prâchînalêkhamâlâ*, Vol. II. p. 26. Mahuvâ inscription, recording the construction of a tank by the Śrêshṭhin Mòkala on the land of the Gôhilla Sâraṅga :—

(L. 1).— Svasti svastimati prasiddha-nripati-śrī-Vikram-âtikramât samvad=Vishṇu-padadvay-êshu-jagati-samkhyê Prajânâmpatau | mitrê ch=ôttara-gê prachamda-kirapê dhanyê madhau Mâdhavê êuklê pûrṇa-tithau Gurau cha Guru-bhê sadyôga-bhoga-kshanê ||

¹ On this day the *tithi* of the date commenced 6 h. 31 m. after mean sunrise.

² Read *sambatsarê*.

³ For the princes from Bappa to Samarasimha see the list above, No. 243, which differs in some respects.

⁴ Below, in Nos. 415 and 431, we find the name *Hamsapâla*.

(L. 16).— Svasti śrīman-nṛipa-Vikramārka-samay-ātīta-saṁvat 1500 varshê Prajāpati-nāmni saṁvatsarê | uttarāyanê | vasanta-ritau | Vaiśākha-śukla-pañchamyām Gurau |

Thursday, 23rd April A.D. 1444 ; see *Ind. Ant.* Vol. XIX. p. 38, No. 73.

293.—V. 1503.— From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwālior) :—

(L. 1).— saṁvatu 1503 varishê Phāguṇa-vadi 10 Su(śu)kra-di[va]sê.

Friday, 10th February, A.D. 1447 ; see *Ind. Ant.* Vol. XIX. p. 168, No. 91.

294.—V. 1510.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 423, and a rubbing, supplied by Dr. Burgess. Gwālior inscription of the reign of the Mahārājādhirāja Ḍuṅgarēndradēva :—

(L. 1).— saṁvat 1510 varshê Māgha-sudi 8 Sômê śrī-Gōpagirau mahārājādhirāja-rājā(ja)-śrī-Ḍuṅgarēndradēva-rājy[ê*] pravarttamânê |

Monday, 7th January A.D. 1454 ; see *Ind. Ant.* Vol. XIX. p. 374, No. 199.

295.—V. 1515.— *Archæol. Surv. of India*, Vol. XXIII. Plates xx. and xxi. Inscription in the uppermost storey of the Guhila Kumbhakarna's Kīrtistambha, or 'column of fame,' at Chitōrgaḍh :—

(V. 185).— Śrī-Vikramāt=pañchadaś-ādhikê=smin=varshê śatê pañchadaśê vyatītê | Chaitra-āsītê=naṅga-tithau vyadhāyi śrī-Kumbhamēru=vasudhādhipēna ||¹

296.—V. 1516.— *Archæol. Surv. of India*, Vol. III. p. 131, and Plate xxxix. Inscription on jamb of temple of Gayāsuri Dēvi at Gayā :—

(L. 26).— Varshê [śāstra ?]-ku-vā[ṇa]-aḥam[dra-sa]hitê Mēsham gatê bhāskarê Chaitrê nāga-tithau sit[ê] Guru-dinê . . .

(L. 30).— saṁvat 1516 varshê Chaitra-sudi 5 Gur[u]-din[ê] ||

Thursday, 27th March A.D. 1460 ; see *Ind. Ant.* Vol. XIX. p. 39, No. 74.

According to an account prepared for Sir A. Cunningham, the inscription contains the names of Sindhurāja, Dāmi [I.], Sandēvara (?), Dāmi [II.], Mahīpāla, Dēvidāsa, Sūryadāsa, and of his son Śaktisimha and grandson Madana.

297.—V. 1545.— *Bhāvnagar Inscr.* p. 117. Udaypur (in Rājputāna) inscription of the time of the Guhila Rājamalla, the son of Kumbhakarna, of Mēdapāṭa (Mēwād) ; (composed by Mahēśvara, the son of Atri and grandson of Kēsava-Jhōṭīṅga²) :—

(V. 99).— Vatsarê nṛipati-Vikram-ātyayāt vāṇa-vēda-sara-bhūmi-saṁmitê 1545 Chaitra-śukla-daśamī Guru-vārê.

Thursday, 12th March A.D. 1489.

The inscription especially eulogizes the Guhila princes Arisimha, Hamīra, Kshētrasimha, Lakhasimha, Mōkala, Kumbhakarna, and Rājamalla.

298.—V. 1553.— *Ant. Remains Bo. Pres.* p. 266. Borsad stepwell inscription :—

(L. 1).— saṁvat 1553 varshê Śrāvāṇa-vadi 13 Ravau.

Sunday, 7th August A.D. 1496 ; see *Ind. Ant.* Vol. XIX. p. 178, No. 124.

299.—Āshāḍhādi-V. 1555.— *Ant. Remains Bo. Pres.* p. 264. Adālij well inscription of the Rānī Rūḍādēvi, the wife of the Vāghēla Virasimha of Daṇḍāhidēsa ; of the reign of the 'Pātasāha' Mahamūda (Sultān Mahmūd Baiqara) :—

(L. 21).— Śrīman-nṛipa-Vikrama-samay-ātītā Āshāḍhādi-saṁvat 1555 varshê Śāk[ê*] 1420 pravarttamânê uttarāyana(ṇa)-gatê śrī-sūry[ê*] śīsarutau³ Māgha-māsê śukla-pakshê pañchamyām tithau Budha-vāsarê Uttarābhadrpad[ê*]-nakshatrê Siddhi(ḍḍha)-nāmni yōgē Bava-karapē Mīna-rāṣau sthitê chaṁdrê.

Wednesday, 16th January A.D. 1499 ; see *Ind. Ant.* Vol. XIX. p. 27, No. 23.

¹ In verses/184, 186 and 187 there are other dates of V. 1505, 1507 and 1509.

² Below, in No. 301, the second name is spelt Jōṭīṅga.

³ Read śīsarutau.

E. Hultzsch

Amaravati pillar inscription of Simhavarmā.

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The Vāghēla Mōkalasimha; his son Karṇa; his son Mūlurāja; his son Mahīpa; his son Vīrasimha, married Rūḍādēvi; their sons Varasimha and Jētra (? Jaitra).

300.—V. 1556.—*Ind. Ant.* Vol. IV. p. 368; *Ant. Remains Bo. Pres.* p. 254; *Ep. Ind.* Vol. IV. p. 298. Ahmadābād well inscription of Bāi Harira, of the reign of the 'Pātusāha' Mahamūda (Sultān Maḥmūd Baiqara):—

(L. 12).—saṁvat 1556 varshē Śākō 1421 pravarttamānē Pausha-śudi 13 Sōmē.

The date is irregular.¹

301.—V. 1556 and 1561.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 79. Nagari (near Chitōr) inscription of the Guhila Rājamalla (the son of Kumbhakarna) of Mēdapāṭa (Mēwād). and his wife Śrīṅgārādēvi, a daughter of the prince Yōdha (the son of Rānamalla) of Marusthālī (Mārṇād); (composed by Mahēsa, the son of Atri and grandson of Jōṭinga-Kēsava²):—

(V. 24).—Ritu-bāṇa-bāṇa-śasi-saṁkhyā-vatsarē Nabhasaḥ sita-Smaratithau sa-Bhūmijēh(jē).

Tuesday, 31st July A.D. 1498.

Saṁvat 1561 varshē Śākē 1426 pravarttamānē uttarāyana(ṇa)-gatō śrī-sūryē vasanta-ritau mahāmāṅgalya-prada-Vaiśāsha(kha)-māsē śukla-pakshē tṛitīyāyām punya-tithau Budhāvāsarē yathāvarttamāna-nakshatra-yōga-kara . . .

Wednesday, 17th April A.D. 1504.

302.—V. 1557 (?).—Nāralai inscription of the reign of the Guhila Rāyamalla (Rājamalla); see below, No. 306.

303.—V. 1581.—*Archæol. Surv. of India*, Vol. V. p. 144, and Plate xli. H. Delhi Siwālik pillar inscription of the reign of Sultān Ibrāhīm Lōdī:—

(L. 1).—saṁvat 1581 va° Chaitra-vadi 13 Bhauma-dinē.

Tuesday, 21st March A.D. 1525; see *Ind. Ant.* Vol. XIX. p. 176, No. 117.

304.—V. 1587.—*Ep. Ind.* Vol. II. p. 42; *Bhāvnagar Inscr.* p. 134. Śatruñjaya inscription on the seventh restoration of the temple of Puṇḍarika; mentions the Sultāns of Gujarāt Mahimūda (Maḥmūd Baiqara), Madāphara-sāha (Muzaḥḥār II.), and Bāhadara-sāha (Bahādūr), and the Guhila rulers of Chitrakūṭa Kumbharāja, his son Rājamalla, his son Saṁgrāmasimha, and [his son] Ratnasimha; (composed by Lāvanyasamaya):—

(L. 2).—saṁvat 1587 varshē.

(L. 30).—Vikrama-samay-ātītē tithi-mita-saṁvatsarē 'śva-vasu-varshē | 1587 | Śākē jagat-tri-bāṇē 53 Vaiśāshē(khē) kṛishṇa-shashṭhyām cha || ; . . . vahamānē Dhanur-lagnē.

305.—V. 1595.—*Proceedings Beng. As. Soc.* 1875, p. 16. Tilbegāmpur inscription of the reign of the emperor Humāūm (Humāyūn):—

Śrī-nṛipa-Vikramāditya-rājyē saṁvat 1595 Śākē 1460 varshē Mārgasīra-māsē śuklē pakshē dasamī-tithau Śani-vāsarē Uttarā-nakshatrē Variyāna-nāma-yōgē.

The date is irregular.³

306.—V. 1597 (for 1557 ?).—*Bhāvnagar Inscr.* p. 140. Nāralai inscription of the time of the Guhila Rāṇā Rāyamalla (Rājamalla), the son of Kumbhakarna, of Mēdapāṭa (Mēwād), and of his son, the Mahākumāra Pṛithvirāja:—

(L. 2).—saṁvat 1597 varshē Vaiśākha-māsē | śukla-pakshē shashṭhyām tithau Śukravāsarē Punarvasu-ṛiksha-chāndra-yōgē |

¹ The 13th tithi of the bright half of Pausha of V. 1556 expired ended on Sunday, 15th December A.D. 1499, and the same tithi of the dark half on Monday, 30th December A.D. 1499.

² Above, in No. 297, the first name is spelt Jōṭiṅga.

³ The intended day may be Saturday, 30th November A.D. 1538, with the nakshatra Uttarabhadrapadā and the yōga Variyas; but on this day the 10th tithi only commenced 16 h. 34 m. after mean sunrise. The date of a corresponding Persian inscription, published *ibid.*, would correspond to Friday, 25th October A.D. 1538.

For V. 1597 the date is irregular; for V. 1557¹ it would regularly correspond to Friday, 23rd April A.D. 1501.

307.—V. 1646.—*Proceedings Beng. As. Soc.* 1875, p. 83. Benares inscription of the time of the emperor Akavara (Akbar) and his minister Tōdara:—

(L. 8).—Kṛi(ri)tu-nigama-ras-âtmâ(?)—1646-sammitê vatsar-êśê.

308.—V. 1650.—*Ep. Ind.* Vol. II. p. 50, No. xii. Śatruñjaya Âdiśvara temple inscription; eulogizes some members of the Tapâ gachchha, and mentions the emperor Akabbara (Akbar); (composed by Hênavijaya). Latest date:—

(L. 77).—gagana-bâna-kalâ-1650-mitê 'bdê.

309.—V. 1651 and 1652.—*Ep. Ind.* Vol. I. p. 323. Inscription in the temple of Vâdîpura-Pârsvanâtha at Aphilvâd, containing a *paññavali* of the Bṛihat-Kharatara gachchha; date of the reign of the emperor Akabbara (Akbar):—

(L. 3).—Pâtisâhi-śrî-Akabbara-râjyê | śrî-Vikrama-nripa-samayât=samvati 1651 Mârggaśrîsha-sita-navamî-dinê Sôma-vârê | Pûrvabhadrapad[â*]-nakshatrê.

Monday, 11th November A.D. 1594; see *Ind. Ant.* Vol. XX. p. 141, note 31.

Another date in the same inscription:—

(L. 47).—Kara-karâṇa-kâya-ku-pramita-samvat Allâi 41 varshê | Vaiśâsha(kha)-vadi dvâdaśî-vâsarê Gûru-vârê Rêvatî-nakshatrê.

Thursday, 13th May A.D. 1596; see *ibid.* Vol. XX. p. 141, note 32.

310.—V. 1652.—*Ep. Ind.* Vol. II. p. 59, No. xiii. Śatruñjaya Jaina inscription of the reign of the emperor Akabara (Akbar):—

(L. 1).—śrî-samvat 1652 varshê Mârgê(rga)-vadi 2 Sôma-vâsarê Pushya-nakshatrê.

Monday, 8th December A.D. 1595.²

311.—V. 1654.—*Proceedings Beng. As. Soc.* 1876, p. 110. Rôhtâs inscription of the time of the Mahârâjâdhirâja Mânasimha:—

(L. 1).—samvat 1654 . . . Âmbhêdh-îshu-ras-êmdubhiḥ parimitê puṇyâyanê hâyanê Chaitrê mâsi valakshê(ksha)-pakshê(ksha)-valitê shashṭhyâm tithau Śitagoh | vârê.

Monday, 14th March A.D. 1597.

312.—V. 1654.—*Bhâvnagar Inscr.* p. 144. Sâdaḍî inscription of the reign of the Mahârâjâ Amarasimhaji [of Mêwâḍ]:—

(L. 3).—śrî-nripa-Vikramârka-samay[â*]t || samvat 1654 va[r*]shê Śâk[ê*] 1520 pravarttamânê mahâmâṅgalya-prada-Vaiśâsha(kha)-m[â*]sê kṛishṇa-pakshê dvitîyâyâm tithau Bṛihaspatta(ti)-vâsarê.

Thursday, 13th April A.D. 1598.

313.—V. 1675.—*Ep. Ind.* Vol. II. p. 60, No. xv. Śatruñjaya Jaina inscription³ of the reign of the emperor Jahāṅgira (Jahāngir):—

(L. 1).—sam 1675 Vaiśâkha-sudi 13 tithau Śukra-vârê suratâpa-Nûradîna-Jahāṅgira-Savât-vijayirâjyê ||

Friday, 16th April A.D. 1619.

¹ The year V. 1557 falls in the reign of Râjamalla; already in V. 1587 his grandson Ratnasimha was reigning; see above, Nos. 301 and 304.

² But on this day the moon entered the *nakshatra* Pushya only 19 h. 3 m. after mean sunrise.

³ Other Śatruñjaya inscriptions of the same reign and date *ibid.* p. 61, No. xviii.; p. 62, No. xvii.; p. 63, No. xix. and No. xx.; p. 67, No. xxiii. and No. xxiv.; and of the same date, p. 60, No. xiv.; p. 61, No. xvi., and p. 67, No. xxii.

314.—V. 1675 and 1676.—*Ep. Ind.* Vol. II. p. 64, No. xxi. Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the Yāma Śatruñśaiya, of Navinapura (Navanagar) in Hāllāra (Halār Prānt); (composed by Dēvasāgara):—

(L. 1).—samvat 1675 varshē Śākē 1541 pravarttamānē |

(L. 19).—Prāgukta-vatsarē ramyē | Mādhav-ārjjuna-pakshakē | Rōhini-bha-tritīyāyām Budhavāsara-samyuji ||

Wednesday, 7th April A.D. 1619.

(L. 25).—samvat 1676 varshē Phālguna-sita-dvītīyāyām tithau Daityaguru-vāsarē Rēvatī-nakshatrē.

Friday, 25th February A.D. 1620.

315.—V. 1680.—*Proceedings Beng. As. Soc.* 1875, p. 82. Benares inscription of the time of a prince Vāsudēva of the lunar race:—

(L. 1).—Vyōm-āshṭa-shaṭ-chandra-1680-mitē śubhē=bdau(bdē) | māsē Śuchau Brahma-tithau śivāyām.

316.—V. 1683.—*Ep. Ind.* Vol. II. p. 68, No. xxvii. Śatruñjaya Jaina inscription of the reign of the emperor Jihāngira (Jahāngir); (composed by Dēvasāgara):—

(L. 1).—samvat 1683 varshē || Pātisāha-Jihāngira-śrī-Salēmasāha-bhūmamḍalākhamḍala-vijayarājyē ||

(L. 33).—samvat 1683 varshē | Māgha-sudi trayōdaśī-tithau Sōma-vāsarē.

Monday, 30th January A.D. 1626.

317.—V. 1686.—*Ep. Ind.* Vol. II. p. 72, No. xxx. Śatruñjaya Jaina inscription of the reign of the emperor Śāhājyāhām (Shāh-Jahān):—

(L. 1).—samvat 1686 varshē Vaiśākha-sudi 5 Budhē Śākē 1551 pravarttamānē.

(L. 3).—Pātasāhā-śrī-Śāhājyāhām-vijayarājyē.

Wednesday, 8th April A.D. 1629.

318.—V. 1688.—*Jour. Beng. As. Soc.* Vol. VIII. p. 695. Inscription of the Tōmara Mitrasēna, on a "slab removed from above the Kothoutiya gate of the Fort Rōhtās"; (composed by Śivadēva, the son of Kṛishnadēva):—

(V. 18).—Sandham bhūmīndu(ndra)-chūḍāmanir-akṛita vasudvandva-shaṭ-chandra-1688-samkhyē varshē śrī-Vikramārka-kshitipati-gaṇitē samvatē sammata-śrīh |

In the Tōmara family at Gōpāchala (Gwālīor), Virasimha; his son Uddharaga; his son Virama; his son Ganapati; his son Hūngurasimha (Ḍuṅgarasimha?); his son Kīrtisimha; his son Kalyānasāhi; his son Mānasāhi; his son Vikramasāhi; his son Rāmasāhi; his son Śālivāhana; his sons Śyāmasāhi and Mitrasēna (contemporaries of Sāhi Jallāladīna).

Compare the Narwar pillar inscription, *ibid.* Vol. XXXI. p. 404, Plate iv.

319.—V. 1689.—*Ep. Ind.* Vol. I. p. 301. Date of the renewal of the Vāḍnagar inscription of V. 1208 (above, No. 130):—

(L. 45).—Chaitra-māsē śubhrō pakshē pratipad-Guruvāsarē | Narind-āshṭa-nripē¹ 1689 varshē prasasti[r*]=likhitā punaḥ ||

Thursday, 28th February A.D. 1633.²

320.—V. 1717.—*Archaeol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambā inscription, dated (according to Sir A. Cunningham's rubbings):—

(L. 1).—śrīman-nripati-Vikramāditya-samvatsarē 1717 śrī-Śālivāhana-śākē 1582 śrī-Śāstra-samvatsarē 36 Vaiśākha(kha)-vadi trayōdaśyām Vn(bu)dha-vāsarē | Mēshō=rka-samkr[ā]ntau.

Wednesday, 28th March A.D. 1660; see *Ind. Ant.* Vol. XX. p. 152, No. 6.

¹ Here one syllable is wanting.

² On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

321.—V. 1718, 1722, and 1732.—*Bhāvnagar Inscr.* pp. 145 and 150. Rājanagar-Kāñkarōli inscriptions, containing the second and third *sargas* of Raṇachohhōḍa's *Rājapratashti-mahākāvya*.

322.—V. 1724.—*Jour. Amer. Or. Soc.* Vol. VII. p. 4. Rāmnagar inscription of king Hṛidayēśa of Gaḍhādēśa and his wife Sundaridēvi; (composed by Jayagōvinda, the son of Maṇḍana):—

(From Sir A. Cunningham's rubbings, line 64).—Vēda-nētra-hay-ēndv-abdē Jyēsthē Viṣṇu-tithau [ś]itan || samvat 1724 varshē Jyēsthā-śuddha 11 Śukra-vāsar[ś] ||

The date is irregular; see *Ind. Ant.* Vol. XIX. p. 369, No. 189.

The inscription enumerates: Yādavarāya (a monarch in Gaḍhādēśa), Mādhavasimha, Jagannātha, Raghunātha, Rudradēva, Vihārisimha, Narasimhadēva, Sūryabhānu, Vāsudēva, Gōpālasāhi, Bhūpālasāhi, Gōpinātha, Rāmachandra, Suratānasimha, Hariharadēva, Kṛishnadēva, Jagatsimha, Mahāsimha, Durjanamalla, Yaśaḥkarna, Pratāpāditya, Yaśaśchandra, Manōharasimha, Gōvindasimha, Rāmachandra, Karṇa, Ratnasēna, Kamalanayana, Naraharidēva, Virasimha, Tribhuvanarāya, Pṛithvirāja, Bhāratīchandra, Madanasimha, Ugrasēna, Rāmasāhi, Tārāchandra, Udayasimha, Bhānumitra, Bhavānidāsa, Sivasimha, Harinārāyaṇa, Sabalasimha, Rājasimha, Dādīrāya, Gōrākshadāsa, Arjunasimha, Saṃgrāmasāhi; Dalapati, married Durgāvatī;¹ their son Viranārāyaṇa; Dalapati's younger brother Chandrasāhi; Madhukarasāhi; Prēmanārāyaṇa (Prēmasāhi); Hṛidayēśa, married Sundaridēvi; their daughter (?) Mṛigāvatī.

323.—V. 1770.—*Bhāvnagar Inscr.* p. 155. Udaypur (in Rājputāna) inscription of the time of the Rājā Saṃgrāmasimha of Mēwād:—

(L. 20).—Svasti śrī-Vikramāditya-rājyō(jēm?)dra-gata-kālataḥ | gagan-ādry-aśva-bhū-
smakhyē (1770) vatsarē Śōbbhan-āhvayē || 10 || Tathā cha Śaka-vamśasya Śālivāhana-bhūpatēḥ
[1*] pañch-āgny-ashtī-pramitikē 1635 'svanibhē harāsyadē (?) || 11 || Saumyāyanē savitari
guru-śukr-ōdayē śubhē | Chaitrasya paurṇimāyām cha.

324.—V. 1861.—*Proceedings Beng. As. Soc.* 1869, p. 204. Nāgpur plate of Ratnakumārīkā, the wife of the chief Jayantasimha [of Sambalpur]:—

Āshāḍhē Ravi-vāsarē śubha-tithau tatrōparāgē sinī² samvatē=
aṣṭādāśa-śatē ākashashty-uttar-ākhyakē Vikramāditya-bhūpasya Svarbhānu-
vatsarē.

Perhaps Sunday, 22nd July A.D. 1804, with a lunar eclipse, visible in India; but this day fell by the mean-sign system in the Jovian year Yuvan, and by the southern luni-solar system in Raktāksha.

325.—V. 1874, 1875, and 1877.—*Ind. Ant.* Vol. IX. p. 193. Nepāl inscription of Lalitatripurasundaridēvi, the widow of the Mahārājādhirāja Raṇabāhādūrasāha; of the time of his grandson, the Mahārājādhirāja Rājēndravikramasāha:—

Vēda-sapta-gaj-ēndu-mitē 1874 Vaikramē śākē Śuchi-śukla-navamyām Sōm-ānvitāyām.

Monday, 23rd June A.D. 1817; see *ibid.* Vol. XIX. p. 35, No. 56.

Tasminn-ēva śākē Bhādra-kṛishṇa-navamyām Śuklē.

Friday, 5th September A.D. 1817; see *ibid.* p. 176, No. 120.

Bāpa-svara-nāga-bhū-mitē 1875 śākē Māgha-māsi(?) tṛitīyāyām Gurau.

Thursday, 28th January A.D. 1819 (?).

¹ Durgāvatī, together with her son Viranārāyaṇa, is said to have died by her own hand, after a battle with Āapha-khāna (Āaṣ Khān), who had been sent by the emperor Akabara (Akbar) for the purpose of levying a contribution.

² Read cāndr-ōparāgē sati(?).

Tasminn-ēva śakē Mārga-kṛishṇa-pañchamyām Budhē.

Wednesday, 18th November A.D. 1818; see *ibid.* p. 169, No. 96.

Pātālā-lōka-vasu-vasumati-śakē Jyēshṭha-kṛishṇa-daśamyām Ravan.

Sunday, 7th May A.D. 1820; see *ibid.* p. 177, No. 121.

Prithvinārāyaṇaśāha; his son Simhapratāpaśāha; his son Rapabāhādūrasāha; his son Gīrvāpayuddhavikramaśāha; his son Rājēndravikramaśāha.

326.—V. 1876.—*Archæol. Surv. of India*, Vol. III. p. 70, and Plate xxiv. Masār (Mahāsāra) Jaina inscription:—

(L. 1).—sa[ri] 1876 Vā(vai)śāsha(kha)-śukla 6 Śukrē.

(L. 5).—Aṅgarēja-rājyē varittamānē Kārusha-dēsē.

Friday, 30th April A.D. 1819.

327.—V. 1881.—*Ep. Ind.* Vol. II. p. 244, and Plate. Pabhōsā Jaina inscription:—

(L. 1).—samvat 1881 mitē Mārgaśirsha-śukla-shashṭhyām Śukra-vāsarē.

(L. 10).— . . . Aṅgarēja-vahādura-rājyē.

Friday, 26th November A.D. 1824.

328.—V. 1915 and 1917.—*Archæol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambā plate of the *Mahārājādhirāja Śrisimhadēva* (P), dated (according to Sir A. Cunningham's rubbings):—

(L. 1).—śrīmad-Vikramā[rka]-samvatsarē 191[5] śrī-Śāstra-samvatsarē 34.

(L. 7).—śrīmad-Vikramāditya-samvatsarē 1917 Śāstra-samvatsarē 36.

(L. 8).—Vikramāditya-samvat 1915 śrī-Śāstra-samvat 34.

(L. 18).—Vikramāditya-samvat 1917 Śāstra-samvat 36.

a.—Undated Inscriptions connected with those under A.

329.—*Gupta Inscr.* p. 146, and Plate. Mandasār pillar inscription¹ of the king Yaśōdharman, to whom homage was rendered by the king Mihirakula;² (composed by Vāsula, the son of Kakka, and engraved by Gōvinda³).

330.—*Jour. Roy. As. Soc.* 1894, p. 4. Jōdhpur inscription of the Pratihāra Bāuka:—

(L. 21).—samvat 4 Chaitra-sudi 5 ||

The Brāhman Harichandra from his Kshatriya wife Bhadrā had four sons, Bhōgabhaṭa, Kakka, Rajilla, and Dadda; Rajilla's son Narabhaṭa-Pēllāpēlli; his son Nāgabhaṭa, married Jajjikādēvi; their sons Tāta and Bhōja; Tāta's son Yaśōvardhana; his son Chanduka; his son Śiluka or Śiluka (defeated Bhaṭṭikadēvarāja); his son Jhōta; his son Bhillāditya; his son Kakka, married Padmini; their son Bāuka (slew Mayūra, who had defeated Nandāvala).⁴

331.—*Ep. Ind.* Vol. I. p. 244, and Plate. Pehevá (Pehoa, now Lucknow Museum) inscription of the reign of Mahēndrapāladēva⁵ [of Kanauj], recording the construction of a temple of Vishṇu by some members of the Tōmara family. In this family there was the Rājā Jāula; a descendant of his, Vajrata, married Maṅgaladēvi; their son, Jajjuka, married Chandrā and Nāyikā; and their sons were Gōgga, Pūrparāja, and Dēvarāja. (Composed by Mu . . . (P), the son of Bhaṭṭa Rāma).

¹ For a fragmentary duplicate copy of this inscription see *Gupta Inscr.* p. 149, and Plate.

² See below, No. 521.

³ He also engraved the Mandasār inscription, above, No. 4 of V. 589.

⁴ Compare the Ghaṭayāla inscription, above, No. 13 of V. 918.

⁵ See the dates in the Siyadōṇī inscription, above, No. 18 of V. 960, and No. 20 of V. 964.—The British Museum possesses two unpublished inscriptions of the reign of Mahēndrapāladēva. One of them ends (in line 8): *Paramabhaṭṭāraka-mahārājādhirāja-paramāvara-śrī-Mahēndrapāladēva-rājyē* | *samvat 2 Mārga-sudi 91* *kṛit-ēyam Śīharudrē-ēti* || and the other (in line 3): *Śrī-Mahēndrapāladēva-rājyē samvat 6 (?) Jyēshṭha-sudi . . . (?)*.

332.—*Ep. Ind.* Vol. I. p. 122; *Archæol. Surv. of India*, Vol. XXI. Plate xvi. B. Khajurâhó fragmentary Chandélla inscription; mentions Jêjjâka¹ and Vijjâka,¹ and Harshadêva; also Kshitipâladêva² [of Kanauj].

333.—*Ind. Ant.* Vol. XVIII. p. 237; *Archæol. Surv. of India*, Vol. X. Plate xxxii. 1, 2, 4-6. Dudañi inscriptions of the Chandrélla³ Dévalabdhî, a son of Kṛishṇapa and his wife Âsarvâ, and grandson of the Mahârâjâdhirâja Yaśôvarman.⁴

334.—*Ep. Ind.* Vol. I. p. 221; *Archæol. Surv. of India*, Vol. XXI. Plate xxi. Fragmentary Chandélla inscription from Mahôbâ (now in the Lucknow Museum); mentions Jêjâ⁵ and his younger brother Vijâ, Dhaṅga, his son Gaṇḍa, his son Vidyâdhara (contemporary (?) of Bhôjadêva [of Dhârâ]), Vijayapâla (contemporary of the Chêdi Gâṅgêyadêva), and his son Kirtivarman⁶ (who conquered Lakshmîkarna, i.e. the Chêdi Karna).

335.—*Ep. Ind.* Vol. I. p. 197. Mau (now Calcutta Museum) fragmentary inscription of the Chandélla Madanavarmadêva; mentions [Dhaṅga], his son Gaṇḍa, his son Vidyâdhara, his son Vijayapâla, his son Kirtivarman, his son Sallakshavarman, his son Jayavarman, Sallakshavarman's younger brother Prithvîvarman, and Prithvîvarman's son Madanavarman.⁷

336.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 317; *Archæol. Surv. of India*, Vol. XXI. p. 39. Kâlânjar fragmentary Chandélla inscription; apparently mentions Vijayapâla, the Chêdi Karna, Jayavarman, Madanavarman, his younger brother Pratâpavarman, and Viravarman.⁸

337.—*Ep. Ind.* Vol. I. p. 333; *Archæol. Surv. of India*, Vol. XXI. Plate xv. Ajaygaḍh rock inscription of the time of the Chandélla Bhôjavarman; gives an account of some members of the Vâstavya clan of Kâyasthas, and mentions the Chandéllas Gaṇḍa, Kirtivarman, Paramardin, Trailôkyavarman, and Bhôjavarman.⁹

338.—Prof. Bendall's *Journey*, p. 82, and Plate. Ar (near Udaypur in Râjputâna) fragmentary inscription, containing the name of the [Guhila] king Śaktikumâra.¹⁰

339.—*Bhâvnagar Inscr.* p. 72, and Plate. Udaypur (in Râjputâna) fragmentary inscription, containing the names of the [Guhila] kings Śaktikumâra and Śuchivarman.

340.—*Ep. Ind.* Vol. I. p. 233, and Plate. Udaypur (in Gwâlior) fragmentary inscription of the Paramâra rulers of Mâlava; mentions, in the lineage of the hero Paramâra, Upêndrarâja; his son Vairisimha [I.]; his son Sîyaka; his son Vâkpati [I.]; his son Vairisimha [II.] Vajraṭa; his son Harsha (defeated the [Râshtrakûṭa] king Khettiga); his son Vâkpati [II.] (conquered Yuvarâja [II.] of Tripurî); his younger brother Sindhurâja; his son Bhojarâja (at war with Indraratha, Toggala (?), and [the Chaulukya] Bhîma [I.]); and Udayâditya.¹¹

341.—*Ind. Ant.* Vol. XIX. p. 350; *Ind. Inscr.* No. 52. Ujjain (now Royal As. Soc.'s) first plate only of the Paramâra Mahârâjâdhirâja Jayavarmadêva,¹² issued from Vardhamânapura.¹³

Udayâditya; Naravarman; Yaśôvarman; Jayavarman.

¹ They are called *Jayafakti* and *Vijayafakti* in other inscriptions; see, e.g., above, No. 35 of V. 1011.

² See above, No. 31 of V. 1005.

³ This is an earlier form of the name *Chandélla*.

⁴ See above, No. 35 of V. 1011.

⁵ After him *Jêjâbhukti* (*Jêjâkabhukti*, see No. 176) was named. He is the *Jayafakti* (*Jêjjâka*), and Vijâ the *Vijayafakti* (*Vijjâka*) of other inscriptions.

⁶ See above, No. 76 of V. 1154.

⁷ See above, from No. 101 of V. 1186 to No. 142 of V. 1219.

⁸ See above, from No. 226 of V. 1317 to No. 242 of V. 1342.

⁹ See above, No. 247 of V. 1345.

¹⁰ See above, No. 48 of V. 1034.

¹¹ See above, No. 68 of V. 1116, and No. 70 of V. 1137.

¹² The grant may be assigned to the time between V. 1192 and 1200.

¹³ But, when the grant was made, the king was at Chandrapuri.

342.—*Ep. Ind.* Vol. I. p. 215, and Plate. Jhānsī (now Lucknow Museum) fragmentary inscription of Sallakshanasimha (?);¹ mentions Kanyākubja; the chiefs Sīdhuka and Māmaka (?); Lakkhaṭa and Rajahpāla; Rājāladēvi; [the Chandēlla] Kīrtivarman; Gaṇapāla (?); [the Paramāra] Udayāditya of Avanti; Nṛsimha; Hira or Hīrāmsu (?); and Sallakshanasimha.

343.—*Bhāvnagar Insr.* p. 206. Ratnapur (in Mārṇād) fragmentary inscription of the reign of the Chaulukya Mahārājādhirāja Kumārapāladēva;² contains an order of Pūnapākshadēva or his queen, the Mahārājñī Girijādēvi, and mentions a Mahārāja Rāyapāladēva.

344.—*Bhāvnagar Insr.* p. 214. Cambay unfinished inscription of the Chaulukya (Vāghēlā) Viśvaladēva: Arjorāja married Salakshnadēvi; their son Lavanaprasāda, married Madanadēvi; their son Viradhavala, married Vayajaladēvi; their son Viśvaladēva.³

345.—*Archæol. Surv. of West. India*, Vol. II. p. 159, and Plate xxx.; *Ant. Remains Bo. Pres.* p. 302. Gīrnār fragmentary inscription of the Chūdāsamā chiefs;⁴ mentions, in the Yādava family, Maṇḍalika [I.], his son Navaghana, his son Mahipāla [I.]; Shaṅgāra (Khaṅgāra), Jayasimha, Mōkalasimha, Mōlaga, Mahipāla [II.], and his son Maṇḍalika [II.].

B.—Inscriptions dated according to the Śaka Era.

346.—Ś. 400.—*Ind. Ant.* Vol. X. p. 283, and Plate. Bombay As. Soc.'s (spurious) plates of the Mahārājādhirāja Dharasēnadēva, the son of Guhasēna (who is called here) the son of Bhaṭṭārka (Bhaṭārka); issued from Valabhī:—

(L. 23).—Śakanripa-kāl-ātita-samvachchha(tsa)ra-śata-chatuṣṭayē Vaiśākhy[ā*]m paurṇamāsī.⁵

Compare below, No. 468 of G. 252.

347.—Ś. 400.—*Ind. Ant.* Vol. VII. p. 63, and Plate. Umētā (spurious)⁶ plates of the Gurjara Mahārājādhirāja Dadda II. Prasāntarāga, the son of Jayabhaṭṭa (Jayabhaṭa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 22).—Śakanripa-kāl-ātita-samvachchha(tsa)ra-śata-chatuṣṭayē Vaiśākha-paurṇamāsyaṁ.

Compare below, Nos. 395 and 396 of K. 380 and 385.

348.—Ś. 415.—*Ind. Ant.* Vol. XVII. p. 199, and Plate. Bagumrā (spurious) plates of the Gurjara Mahārājādhirāja Dadda II. Prasāntarāga, the son of Jayabhaṭṭa (Jayabhaṭa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 21).—Śakanripa-kāl-ātita-samvachchha(tsa)ra-śata-chatuṣṭayē pañchadaś-ādhikē Yē(jyē)shth-[ā]māvāsy[ā*]-su(sū)ryagrahē.

There was no solar eclipse on any of the possible equivalents of the date; see *ibid.* Vol. XXIV. p. 11, No. 170.

¹ Of about the 12th or 13th century A.D.

² The inscription is similar to No. 133 of V. 1209, and in its concluding lines has some names which also occur in the last lines of that inscription.

³ See above, No. 222 of V. 1311, and No. 225 of V. 1317.

⁴ See above, No. 276 of V. 1445, and No. 284 of V. 1473.

⁵ Read paurṇamāsyaṁ.

⁶ See *Ind. Ant.* Vol. XIII. p. 72, Vol. XVII. p. 185 ff., and Vol. XVIII. p. 92.

349.—Ś. 417.—*Ind. Ant.* Vol. XIII. p. 116, and Plate. Ilâô (spurious) plates of the Gurjara *Mahārājādhirāja* Dadda II. Praśāntarāga, the son of Jayabhāṭa Vitarāga who was the son of Dada (Dadda) I; issued from (the camp before the gates of) Bharukachchha:—

(L. 18).—Śakanripa-kāl-ātita-samvachchha(tsa)ra-śata-chatuṣṭayê saptadaś-ādhikê Yê(jyê)shth-[â*]m[â*]vâsy[â*]-su(sû)ryagrâhê.

There were solar eclipses on the new-moon days of the *pūrṇimānta* and the *amānta* Jyaishthā of Ś. 417 expired, corresponding to the 10th May and the 8th June A.D. 495, but neither eclipse was visible; see *ibid.* Vol. XXIV. p. 10, No. 165.

350.—Ś. 631.—*Ind. Ant.* Vol. XVIII. p. 234, and Plate. Multāī (in the Central Provinces) plates of the Rāshtrakūṭa Nandarāja-Yuddhāsura:—

(L. 21).—Kārttika-paurṇamāsyām . . .

(L. 29).—Śakakāla-samvatsara-satēshu shatēshv(tsv)=ēkatrī[m*]ś-ōttarēshu.¹

In the Rāshtrakūṭa lineage, Durgarāja; his son Gōvindarāja; his son (?) Svāmīkarāja; his son Nandarāja-Yuddhāsura.

351.—Ś. 728 (?).—*Ep. Ind.* Vol. I. p. 112. Baijnāth inscription (second *prāśasti*²) of the time of the Rājānaka Lakshmanachandra of Kiragrāma, and the reign of the king Jayachchandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīngaka):—

(L. 33).—Śakakāla-gat-ābdāḥ 7[26].

The inscription mentions the following Rājānakas of Kiragrāma: Kanda; his son Buddha; his (?) son Vighraha; his son Brahman; his son Dombaka; his son Bhuvana; his son Kalhana; his son Bilhana, married Lakshanikā, the daughter of king Hṛidayachandra of Trigarta; their sons Rāma and Lakshmana (Lakshmanachandra, who married Mayatallā).

352.—Ś. 784.—Dēōgadh Jaina pillar inscription of the reign of the *Mahārājādhirāja* Bhōjadēva [of Kanauj], and of his feudatory, the *Mahāsāmanta* Vishṇurama, governor of Luachchhagira (Dēōgadh); see above, No. 14 of V. 919.

353.—Ś. 836.—*Ind. Ant.* Vol. XII. p. 193. Haḍḍālā plates of the Chāpa Mahā-sāmāntādhipati Dharanivarāha, a feudatory of the Rājādhirāja Mahipālādēva,³ issued from Vardhamāna:—

(L. 35).—prāpt-ōdagayana-mahāparvvaṇi . . .

(L. 44).—Śaka-samvat 836 Pausa-sudi 4 uttarāyanê ||

23rd December A.D. 914; see *ibid.* Vol. XXIII. p. 114, No. 6.

In the Chāpa family, Vikramārka; his son Adḍaka; his son Pulakēsi; his son Dhruvabhāṭa; his younger brother Dharanivarāha.

354.—Ś. 940.—*Wiener Zeitschrift*, Vol. VII. p. 88. Notice of the Surat plates of the reign of the Chālukya⁴ Mahāmaṇḍalēvara Kīrtirāja of Lāṭadēsa, the son of Gōggirāja and grandson of Bārappa who was the son of Nimbārka; recording a grant which was made by the Rāshtrakūṭa chief Samburāja, the son of Amritarāja and grandson of Kundarāja.

355.—Ś. 980.—*Ep. Ind.* Vol. IV. p. 190. Date of the coronation of the Gaṅga *Mahārājādhirāja* Vajrahastadēva, lord of Trikalīnga, as given in his Naḍagām plates of Ś. 979 (below, No. 357):—

(L. 34).—Viyad-ritu-nidhi-samkhyām yāti Śākāvda(bda)-saṅghê dinakṛid=Vṛishabhushthā⁵ RĀ(rô)hiṇī-bh[ô*] s[u]-lagnê [l*] Dhanushi cha sita-pakshê Sūryya-vārê tṛitīyām(yā)-yuji sakala-dharitṛīm rakshitum(tum) yâ(yô)=bhipi(shi)ktah ||

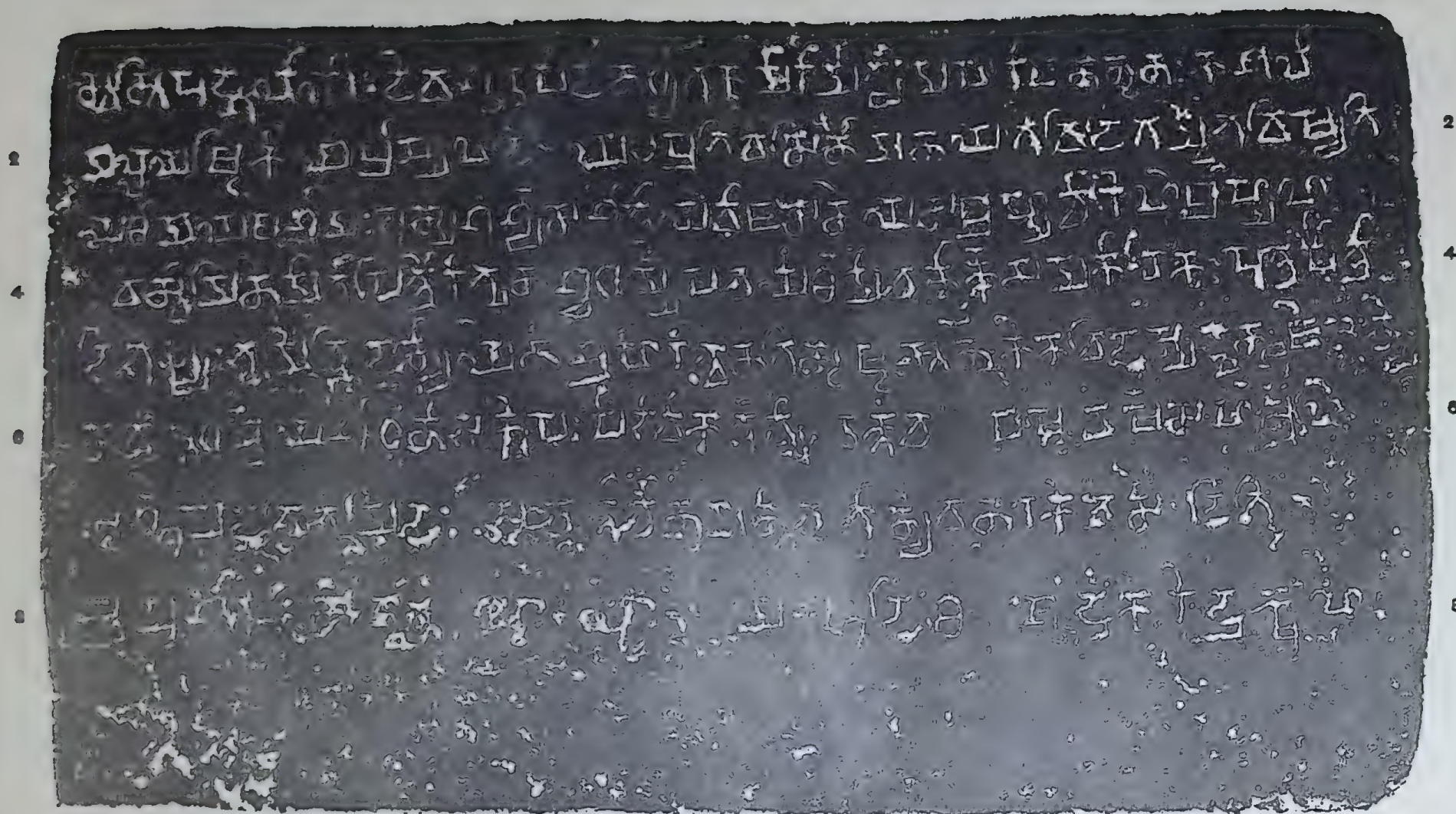
¹ Read *trīmad-uttarēshu.

² For the first *prāśasti* of Baijnāth see below, No. 569 of the [Kaukika] year 83.

³ According to Prof. Bühler, he must have been one of the Chūḍāsamas of Gīrnār-Juṅgadh.

⁴ Below, in No. 356, we have Chālukya instead of Chālukya.

⁵ Read *kṛitī Vṛishabhā-sthê.



V. VENKAYYA.

SCALE-9.
FROM AN IMPRESSION SUPPLIED BY DR. BLOCH.

W. GRIGGS & SONS, LTD., PHOTO-LITH.

With this reading the date is irregular; but for the month of Mēsha (instead of Vṛishabha) it corresponds to Sunday, 9th April A.D. 1038.¹

356.—Ś. 972.—*Ind. Ant.* Vol. XII. p. 201, and Plates. Surat plates of the Chaulukya² Trilōchanapāla of Lāṭadēsa:—

(L. 52).—Śākā nava-sa(śa)tair=yuktē dvisaptaty-adhikē tathā Vikṛitē vatsarē Pausḥē māśē pakṣhē cha tāmā(ma)sē || Amāvāsyā-tithau sūrya-parvany=Āṅgāra-vārakē.

Tuesday, 15th January A.D. 1051; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 65.

In the Chaulukya lineage (descended from the mythical Chaulukya and a Rāshtrakūṭa princess from Kanyākubja) there was Bārappārāja; his son Gōggirāja; his son Kīrtirāja; his son Vatsarāja; his son Trilōchanapati (Trilōchanapāla).

357.—Ś. 979.—*Ep. Ind.* Vol. IV. p. 189, and Plate. Naḍagām (in the Gañjām district) plates of the Gaṅga Mahārājādhirāja Vajrahastadēva,³ lord of Trikalīṅga, issued from Kaliṅganagara:—

(L. 53).—aja-giri-nidhi-Śāk[ā*]vdē(bdē) | Ph[ā*]lḡun-āmala-pakṣhē | dvādaśyām=Āditya-vārē |

Sunday, 8th February A.D. 1058.

In the lineage of the Gaṅgas of Trikalīṅga there was (1.) the Mahārāja Guṇamahārṇava; (2.) his son Vajrahasta (reigned 44 years); (3.) his son Guṇḍama (3 ys.); (4.) his younger brother Kāmārṇava (35 ys.); (5.) his younger brother Vinayāditya (3 ys.); (6.) Kāmārṇava's son Vajrahasta-Aniyāṅkabhīma (35 ys.); (7.) his eldest son Kāmārṇava ($\frac{1}{2}$ y.); (8.) his younger brother Guṇḍama (3 ys.); (9.) his brother, from a different mother, Madhu-Kāmārṇava (19 ys.); (10.) Vajrahasta, the son⁴ of Kāmārṇava (7.) from Vinayamahādēvī of the Vaidumba family.

358.—Ś. 999.—*Ind. Ant.* Vol. XVIII. p. 163. Date⁵ of the coronation of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, as given in his Vizagapatam plates of Ś. 1003 (below, No. 359):—

(L. 30).—Śāk-āvdē(bdē) Nanda-randhra-grahagaṇa-gaṇitē Kumbha-saṁsthē dinēsē śuklē pakṣhē tri(tri)tīyā-yuji Rāvija-dinē Rēvatī-bhē Nṛiyugmē lagmē(gnē).

Saturday, 17th February A.D. 1078; see *ibid.* Vol. XXIII. p. 132, No. 111.

359.—Ś. 1003.—*Ind. Ant.* Vol. XVIII. p. 162. Vizagapatam (now Madras Museum) plates of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva,⁶ lord of Trikalīṅga, issued from Kaliṅganagara:—

(L. 40).—Haranayana-viyad-gagana-chandra-gaṇitē Śāk-āvdē(bdē) Mēshamāsa-kṛishṇ-āṣṭamīyām=Āditya-vārē.

Sunday, 4th April A.D. 1081; see *ibid.* Vol. XXIII. p. 132, No. 112.

Genealogy as far as (10.) Vajrahasta as in No. 357; (he reigned 33 years); (11.) his son Rājārāja (8 ys.); (12.) his son, from Rājasundarī, the daughter of Rājēndrachōla, Anantavarman-Chōḍagaṅga.

360.—Ś. 1040.—*Ind. Ant.* Vol. XVIII. p. 166. Vizagapatam (now Madras Museum) plates of the Gaṅga Rājādhirāja Mahārāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, issued from Sindūrapōra:—

(L. 114).—viyad-ndadhi-kh-ēṁdu-gaṇitēshu Śaka-vatsarēshu punyē-hani.

¹ On this day the third tithi of the bright half commenced 14 h. 40 m., the nakṣatra was Rōhiṇī from about 14 h., and the lagna Dhanus from about 15 h., after mean sunrise.

² Above, in No. 354, we have Chālukya instead of Chaulukya.

³ Compare above, No. 355, and below, No. 685.

⁴ According to No. 360, the son of Madhu-Kāmārṇava.

⁵ The same date we have in l. 93 of the Vizagapatam plates of Ś. 1040, and in l. 20 of the Vizagapatam plates of Ś. 1057 (below, Nos. 360 and 361).

⁶ See above, No. 358.

Genealogy from Ananta (Vishnu), through the Moon, to Gaṅgēya; from him to Kōlāhala, the founder of Kōlāhalapura in Gaṅgavādi, and his son Virōchana; then, after 81 kings of Kōlāhalapura, Virasimha, who had five sons, Kāmārṇava [I.], Dānārṇava, Guṇārṇava [I.], Mārāsīmha, and Vajrahasta [I.]. (1.) Kāmārṇava [I.], after defeating Balāditya, took Kalinga (and reigned at Jantāvura 36 years); (2.) his younger brother Dānārṇava (40 ys.); (3.) his son Kāmārṇava II. (reigned at Nagara 50 ys.); (4.) his son Rapārṇava (5 ys.); (5.) his son Vajrahasta II. (15 ys.); (6.) his younger brother Kāmārṇava III. (19 ys.); (7.) his son Guṇārṇava [II.] (27 ys.); (8.) his son Jitāṅkuśa (15 ys.); (9.) his brother's son Kaligalāṅkuśa (12 ys.); (10.) his father's brother Guṇḍama [I.] (7 ys.); (11.) his younger brother Kāmārṇava IV. (25 ys.); (12.) his younger brother Vinayāditya (3 ys.); (13.) the son of Kāmārṇava IV., Vajrahasta IV. (35 ys.); (14.) his son Kāmārṇava V. ($\frac{1}{2}$ y.); (15.) his younger brother Guṇḍama II. (3 ys.); (16.) his brother, from a different mother, Madhu-Kāmārṇava VI. (19 ys.); (17.) his¹ son Vajrahasta [V.] (30 ys.); (18.) his son Rājarāja (8 ys.), married the Chōḍa princess Rājasundarī; (19.) his eldest son Anantavarman-Chōḍagaṅga.

361.—Ś. 1057.—*Ind. Ant.* Vol. XVIII. p. 173. Vizagapatam (now Madras Museum) plates of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva, lord of Trikaṅga, issued from Kalinganagara:—

(L. 32).—śr[ī*]-Śāk-āvdē(bdē)shu muni-sa(śa)ra-viyach-chham(cham)dra-gaṇitēshu
Vṛśchika-māsē.

Genealogy as in No. 359.

362.—Ś. 1059.—*Ep. Ind.* Vol. II. p. 333. Gōvindpur inscription of the post Gaṅgādihara; mentions the Māna² princes Varṇamāna and Rudramāna of Magadha:—

(L. 34).—Nand-ēndriy-ābhr-ēndu-samē Śāk-āvdē(bdē) . . . Śāka 1059.

The inscription treats of the Maga or Śākadvīpiya Brāhmaṇs Dāmōdara, his son Chakrapāṇi, his sons Manōratha and Daśaratha, Manōratha's sons Gaṅgādihara (who composed this inscription³) and Mahādihara, and Daśaratha's sons Harihara and Purushōttama.

363.—Ś. 1064.—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 242. Date⁴ of the coronation of the Gaṅga Kāmārṇava of Kalinga, the son and successor of Anantavarman-Chōḍagaṅga, as given in the Kēndupātnā plates of Narasimhadēva II. of Ś. 1217 (below, No. 367):—

(V. 37).—Vēda-rttu-vyōma-chandra-pramita-Śāka-samā-prāpta-kālē dinēsē Chāpa-sthē-
nya-grah-aughē va(ba)lavati.

364.—Ś. 1107.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43; *Ep. Ind.* Vol. V. p. 183, and Plates. Assam (now Bengal As. Soc.'s) plates of Vallabhadēva:—

(L. 40).—Śākē nāga-nabhō-rudraiḥ samkhyātē ch-ōttarāyaṇē | su(su)bhē śubhē kshaṇē
rāsaṇ sa(śa)stē.

In the lunar race, Bhāskara; his son Rāyūridēva-Trailōkyasimha; his son Udayakarna-Niḥśāṅkasimha, married Ahiavadēvi; their son Vallabhadēva.

365.—Ś. 1141.—*As. Res.* Vol. IX. p. 403; Colebrooke's *Misc. Essays*, Vol. II. p. 242, and Plate. Tipura (Tipperah) plate of Harikāladēva Rāvanaṅkamalla (?):—

(L. 22).—Śakanripatēr-atitā abdāḥ 1141 Rāvanaṅkamalla-śrīmat (?) Harikāladēvapādānām
saptadaśa-samvatsarē bhilikhyamānē yatṛ-āṅkēn-āpi samvat 17 sūryya-gatyā Phālguna-dinē 26.⁵

¹ According to No. 357, the son of Kāmārṇava V. According to Nos. 359 and 361, Vajrahasta V. reigned 33 years.

² Compare below, No. 623.

³ He also composed a poem, entitled *Advaitāśata*.

⁴ The same date we have in the Puri plates of Narasimhadēva IV. of Ś. 1305 and 1316 (below, Nos. 369 and 370).

⁵ The published text has *sūrya-gatyā tula-dinē 26*.

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E. Hultsch.

Full-size.

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From ink-impressions supplied by Dr. Fleet.

366.—Ś. 1165.—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 322, and Plate xviii. Chittagong plate of Dāmōdara:—

(L. 1).—Śak-ābdāḥ 1165.

In the lunar race, Purushōttama; his son Madhusūdana; his son Vāsudēva; his son Dāmōdara.

367.—Ś. 1217 (for 1218).—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 235, and Plates. Kēndupātnā (in Orissa) plates of the 21st *aṅka*-year of the Gaṅga king Narasimhadēva II. [of Kalinga], issued from Rēmunā:—

(Pl. v. b, l. 16).—saptadaśōttara-dvādaśasata-Śakavatsarē chaturddaśabhuvanādhipaty-ādi-virudāvali-virājamānaḥ ||¹ śrī-vīra-Narasimhadēva-mahīpatiḥ svarājyasya-aiḥkaviśaty-aṅkē=bbhlikhyamānē Simha-śukla-shashṭhyām Sōma-vārē.

For Ś. 1217 the date is irregular; for Ś. 1218 expired it corresponds to Monday, 6th August A.D. 1296.

Genealogy from Vishnu, through the Moon, to Gāngēya; and from him to Kōlāhala Anantavarman who founded Kōlāhalapura; then many other kings. After them, Kāmārṇava and four others (see No. 360) took possession of Kalinga. Descended from Kāmārṇava there was, in this Gaṅga lineage, (1.) Vajrahasta, who married Naṅgamā; (2.) his son Rājarāja [I.], married Rājasundarī; (3.) their son Chōḍagaṅga (reigned 70 years); (4.) his son, from Kastūrikāmōdinī, Kāmārṇava (was anointed king in Ś. 1064,² and reigned 10 years); (5.) Chōḍagaṅga's son, from Indirā of the solar race, Rāghava (15 ys.); (6.) Chōḍagaṅga's son, from Chandralēkhā, Rājarāja [II.] (25 ys.); (7.) his younger brother Aniyāṅkabhīma³ (10 ys.); (8.) his son, from Bāghalladēvī, Rājarāja [III.] (17 ys.); (9.) his son, from Maṅkunadēvī (?)⁴ of the Chālukya family, Anaṅgabhīma (34 ys.⁵); (10.) his son, from Kastūrādēvī, Narasimha [I.] (33 ys.); (11.) his son, from the Mālava king's daughter Sītādēvī, Bhānudēva [I.], married Jākalladēvī of the Chālukya family, and died in the 18th *aṅka*-year of his reign; (12.) his son Narasimha [II.].

368.—Ś. 1304.—Māchādī (near Alvar) inscription of the time of the *Mahārājādhirāja* Gōgādēva, the son of Āsaladēva, of the Vaḍagūjara family, and of the reign of Sultān Pērōja Sāhi (Firōz Shāh); see above, No. 272 of V. 1439.

369.—Ś. 1305.—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 136. Purī (in Orissa) plates of the 8th *aṅka*-year of the Gaṅga king Narasimhadēva IV. [of Kalinga], issued from Vārāṇasi-kāṭaka (?) :—

(Pl. vi. a, l. 13).—Śaka-nṛipatēr-atitēshu pañch-ādhikēshu trayōdaśa-sata-samva-ohhchha(tsa)rēshu chaturddaśa[bhu*]dha(va)nādhipat-ītyādi-virudāvali-virājamānaḥ śrīmān Nṛisimhadēva-nṛipatēḥ⁶ sva-rājyasya asht-āṅkē abhīlikhyamānē Chaitrē māsi śuklē pakshē trayōdasyām(śyām) tithau Ravi-vārē.

For Ś. 1305 expired and the solar month Chaitra the date corresponds to Sunday, 6th March A.D. 1384.

Genealogy as far as (12.) Narasimha [II.] as in No. 367; (he reigned 34 years); (13.) his son, from Chōḍadēvī, Bhānudēva [II.]⁷ (24 ys.); (14.) his son, from Lakshmi, Narasimha [III.] (24 ys.); (15.) his son, from Kamaladēvī, Bhānudēva [III.] (26 ys.); (16.) his son, from Hirādēvī of the Chālukya family, Narasimha [IV.].

¹ Read °mānaḥ śrī-.

² See above, No. 363.

³ See below, No. 670. He is also called *Anaṅgabhīma*.

⁴ According to the Purī plates, below, Nos. 369 and 370, the name is *Sadgunādēvī* or *Gunādēvī*.

⁵ According to the Purī plates, 33 years.

⁶ Read -nṛipatiḥ.

⁷ He was at war with Gayāśadīna (Ghiyās-ud-dīn Tughlaq, A.D. 1321-25).

370.—Ś. 1318 (for 1317).—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 151. Purī (in Orissa) plates of the 22nd and 23rd *çuka*-years of the Gaṅga king Narasimhadēva IV. [of Kaliṅga], issued from Vārāṇāsi-kaṭaka (?):—

(Pl. vi. a, l. 19).—Śaka-nripatēr-atitēshu shōdash(ś)-ādhikēshu trayōdaśa-śata-samvatsarēshu chaturddaśabhuvanādhipat-ityādi-virudāvali-virājamānaḥ śrī-vīra-Nṛsimhadēva-nripatiḥ sva-rājyasya dvāviṃśaty-aṅkē abhiliḥyamānē Vichhā śukla-ākāśyām Maṅgala-vārē.

For Ś. 1316 the date is irregular; for Ś. 1317 expired it corresponds to Tuesday, 23rd November A.D. 1395; see *Ind. Ant.* Vol. XXV. p. 285.

(Pl. vi. b, l. 1).—asmin rājyē trayōviṃśaty-aṅkē Vichhā dvitīya-kṛishṇa-saptamī Paṇḍita-vārē.

Wednesday, 22nd November A.D. 1396; see *ibid.* p. 285.

(Pl. vi. b, l. 5).—ē srāhi śāma-samkrānti kṛishṇa-ākāśi Śani-vārē.

Saturday, 24th February A.D. 1397; see *ibid.* p. 286.

Genealogy as in No. 369.

371.—Ś. 1321.—Bihār (Darbhāṅga) (spurious?) plate of the Mahārājādhirāja Śiva-simhadēva, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; see below, No. 578 of Lakshmanasēna-s. 293 (?).

372.—Ś. 1322 (for 1323).—Rāyapur inscription of the time of the Mahārājādhirāja Brahmadēva of Rāyapura, and his minister, the Nāyaka Hājirājadēva; see above, No. 280 of V. 1458.

373.—Ś. 1334 (for 1336).—Khalāri inscription of the time of the Kalachuti (Kalachuri) Haribrahmadēva (Brahmadēva) of Khalvāṭikā; see above, No. 283 of V. 1470 (for 1471).

374.—Ś. 1346.—Dhōgaḍh Jaina inscription of the time of Sāhi Ālambhaka; see above, No. 285 of V. 1481.

375.—Ś. 1358.—Dhōgaḍh Jaina inscription; see above, No. 287 of V. 1493.

376.—Ś. 1377.—*Ind. Ant.* Vol. XX. p. 391, and Plate. Kistna district plates¹ of Gāṇa-dēva of Koṇḍavidu, a contemporary and tributary (?) of Kapila-Gajapati of Kaṭaka (Cuttack in Orissa):—

(L. 29).—Śākā śaila-turaṅgam-āgni-śāsi-samkhyātō Yuv-ābdē śubhō . . . Bhādrapadē vidhōr-graha-dinē.

The date is irregular; see *ibid.* Vol. XXIV. p. 17, No. 198.

The inscription eulogizes, as reigning at the time, Kapilēndra-Gajapati (Kapila-Kumbhirāja) of Kaṭaka, of the solar race. In his race (?) there was Chandradēva; his son Guhidēva-pātra; his son Gāṇadēva (surnamed Rantarāya or Rāhuttarāya) of Koṇḍavidu.

377.—Ś. 1420.—Adālij well inscription of the Rānī Rūḍādēvi, the wife of the Vāghōla Vīrasimha of Daṇḍāhidēsa; of the reign of the 'Pātasāha' Mahamūda (Sultān Mahmūd Baiqara); see above, No. 299 of Āshādhādi-V. 1555.

378.—Ś. 1421.—Ahmadābād well inscription of Bāi Harira, of the reign of the 'Pātasāha' Mahamūda (Sultān Mahmūd Baiqara); see above, No. 300 of V. 1556.

379.—Ś. 1426.—Nagari (near Chitōr) inscription of the Gubila Rājamalla of Mēdapāṭa (Mēwād) and his wife Śrīṅgaradēvi; see above, No. 301 of V. 1556 and 1561.

380.—Ś. 1453.—Śatruṅjaya inscription on the seventh restoration of the temple of Puṇḍarika; see above, No. 304 of V. 1587.

¹ Three plates; "the fourth plate, together with any other plate that may have followed it, are lost."

in diameter, in which are lost one, two or more syllables in three consecutive lines on each of the four faces (ll. 11 to 13 on the west face; ll. 37 to 39 on the south face; ll. 66 to 68 on the east face and ll. 95 to 97 on the north face). The north-east rim of the pillar, at its lower end, is also damaged slightly and consequently, the end of ll. 79 to 83 on the east face and the beginning of ll. 106 to 110 on the north face have disappeared. The latter gap (in the imprecatory verses) has, however, been filled up with the help of similar passages occurring elsewhere. The break in the north-east rim has again, been the cause of one or more blanks in ll. 8 and 9 of inscription B. Except for these defects, the two inscriptions are in a state of excellent preservation and are written in old Kanarese characters of the period to which the inscriptions belong. They present a striking similarity to those of the Mantrawāḍi, Sirūr and Nīḍagundi records edited by Dr. Fleet.¹

As regards palæography, the initial vowels *a*, *ā*, *i*, *u* and *e* occur in their usual forms (e.g. in ll. 7, 64, 52, 58 and 82). Long *i* when attached to consonants is distinguished from the short by a small loop made inside the circular *i*-mark at its base (compare, e.g. the *i* of *paḷḷi*^o with the *i* of *°sīma* in l. 55). In *Tagadūr*^o (ll. 36 and 40), in *Mūlapaḷḷi* (ll. 43 and 55), in *Mūlasaṅgha* (l. 47) and in *Pūrva*- (l. 33), the symbol for long *ā* is marked in a slightly different way from the ordinary form of it as used e.g. in the *ā* of *bhū* in ll. 4, 97 and 107 (twice). This variant is like the subscript *y* with its bend to the left not quite pronounced. Short *u* affixed to the consonants *k* and *r* is marked by a hook (bending downwards) attached to the right side of the letter; whereas, in other cases it is a vertical *u*-like tube affixed from below to the consonant to which it belongs. When the *u*-mark is lengthened in the case of *k* and *r* a second hook (also turned downwards) is added—the first, however, being in this case, reversed for the sake of convenience. *E* is marked by a similar hook attached to the left side of the *talekaṭṭu*, if one exists, or, somewhere on that side of the letter according to the whim of the writer. It may be noted that long *ē* is denoted in a few instances by the *e*-mark being made to end in a loop as in the case of the long *i* (*Jinē*^o, l. 3; *-varē*^o, l. 15; and *geyyuttirē* (wrongly for *geyyuttire*), l. 26); whereas, in others, it is not distinguished from the short *e* (compare e.g. *kuḍe*, l. 46 with *Sēnā*^o, l. 47). The *ai*-symbol occurs only once in l. 72 in the word *nairatiya* (a mistake for *nairritiya*). Here, the stroke slanting to the right over the *talekaṭṭu* of the letter may be compared with the corresponding stroke (but slanting to the left) of the secondary *ai* in old Nāgarī inscriptions. The compound vowel-mark *ō*, which consists of *ā* and *e*, is simple in its formation, and consists of two inverted hooks placed one at each end of the top-stroke—the one to the right representing *ā* and that to the left *e*. The *anusvāra* is marked by a small circle or, more frequently, by a dot and is always placed at the right top-corner of the letter to which it belongs. The *upadhmanīya* in ll. 106 and 107 is represented by the symbol for *r* (ॠ); while, the *jihvāmūliya*, which may be expected at the end of l. 99, does not occur there.

With regard to consonants, it may be stated that all the five test letters discussed by Dr. Fleet in his study of ancient Kanarese records,² are represented in the subjoined inscriptions—viz. *kh*, *n*, *j*, *b* and *l*. *Kh* in *khaṇḍa*- (l. 42) and in *duḥkham*- (l. 99 f.) is of the later cursive form. *N* occurs as the first member of the conjunct consonant *n̄ga*, at the beginning of l. 61 and is of the closed type. *J* appears ten times and in only one instance (*j* of *jñā* in l. 1) is of the square type exactly similar to that which occurs in the Mantrawāḍi inscription of Amoghavarsha I. In the other nine instances, it is of the same type but closed. The letter *b* is more frequently used and is always of the closed type, except in *Sembalattura* (l. 56) where the subscript *b* is, however, formed as in modern Kanarese. *L* is also of frequent

¹ Above, Vol. VII. pp. 198 ff.

² See, for example, his remarks on palæography in the Nīlguṇḍ inscription of Amoghavarsha I. (above, Vol. VI. p. 99), in the Hattī-Mattūr and Naregaḷ records (*ibid.* pp. 161 and 162) and in the Mantrawāḍi, Sirūr and Nīḍagundi inscriptions (*ibid.* Vol. VII. pp. 199, 203 and 209).

occurrence and is of the cursive type with the miniature in the centre representing the old square form of the letter. It is noteworthy that in its secondary form *l* is always of the square type (see *ll* at the beginning of ll. 5 and 23, in l. 7 and in ll. 21 and 63). The palatal *ñ* occurs in its subscript form in *jñā* (l. 1) and as the first component in the conjunct consonant *ñcha* (ll. 21 and 32). The rare consonants *gh* and *chh* are also found, the first in l. 47 and the second in its subscript form in ll. 99 and 101. Dental *d* is hardly, if at all, distinguished from the lingual. *Ph*, in the only case where it occurs (l. 98), is marked by a small cross stroke on its right side, which distinguishes it from the unaspirate. The *rēpha*, as the first component of a conjunct consonant, is denoted by a wavy line affixed to the top of the consonant; but, when the conjunct consonant ends in *i*, the *rēpha* is affixed at the root of the circular *i*-symbol, so as to make an angle with it.¹ The final form of *ḥ* occurs in l. 35.

As for orthography, it may be noted that *ra* is used for *ṛi* (in *nairatiya*, l. 72), that consonants are invariably doubled after a *rēpha* with which they occur in a conjunct form, that in some Kanarese words nasals are changed into *anusvāra* before consonants of their class (*teṃkaṇa*, ll. 57, 58, 59, 60, etc.; *karuṃgal*, l. 61; *taḷuṃdāle*, l. 77; *aḍuṃbu*, l. 78; *kaḍegombu*, l. 81) while, in some others they are not (*Sembalattūra*, l. 56; *karuṃgal*, l. 60 f.; *banda*, l. 62; =*ante*, l. 63); that *vice versa* the *anusvāra* is changed into the corresponding nasal twice in l. 54 before the words *nakara* and *narasāsana* (for *naraśāsana*) and that in the latter as well as in *sishyar* (l. 50) the palatal *ś* and the sibilant *s* are wrongly used, one for the other. The language of the record is Sanskrit (poetry, verses 1 to 5 and prose l. 4 f.) and Kanarese prose (ll. 5 to 94). The description of the boundary line contains some rare words whose interpretation has not yet been satisfactorily made out. My notes on the translation will show that some of these are very closely allied to Tamil.

Of the 110 lines which make up inscription A., the first 55 deal with the grant proper. Ll. 56 to 94 give a detailed description of the boundary of the village granted and the remaining ll. 95 to 110 contain the usual imprecatory verses. With an invocation to the doctrine (*sāsana*) of the Jinēndras (verse 1) and a short prefatory line in Sanskrit which mentions the family of the Pallavas, we are introduced to Pallavādhirāja, who is said to have conquered the whole earth, up to its four corners. His son was Noḷambādhirāja, of whom it is stated that he was worshipped by all the *sāmantaś*, by which, we have, perhaps, to understand that he brought them under his control and consolidated the work of his father. To this Noḷambādhirāja and Juabbe (l. 19 f.), daughter of Rāchamalla-Vermāḍi² and Mahādēviyar (ll. 16 and 17), was born Mahēndrādhirāja-Noḷamba (l. 24), described as having acquired the five great scunds (*paramahigata-pañchamahāśabda*)—the distinguishing *biruda* of a feudatory ruler³—though later on he is styled 'the favourite of (the goddesses) Fortune and the Earth (*śrī-ṣaṣṭi-sallabha*)'⁴ like any other paramount sovereign. Mahēndrādhirāja belonged to the Pallava family and was an ornament of the Pallava race (*Pallavakula-tilaka*)⁵ (ll. 20 to 23). It is recorded of him that he destroyed the race of Mahābali (i. e. the Bāṇas) (l. 24 f.) and was reigning, at the time of the record A., the palace (*śrīmāḍa*) at Tagaḍūru (ll. 36 and 37). In the year eight hundred and fifteen, when the cyclic year Paridhāvin was current, on

¹ Compare Mr. Venkayya's remarks on the palaeography of the Raṇastipūṇḍi grant of Vimalāditya (above, Vol. VI. p. 348).

² Rāchamalla bears the titles *Satyarākya Koṅṇuṇicarṇa dharmamahārājādhirāja*, 'lord of Nandagiri' and 'ruler of Kovajāla, the best of towns' (ll. 12 to 16).

³ Above, Vol. V. p. 216, foot-note 3.

⁴ *Ibid.* p. 201.

⁵ This epithet was also borne by Dantivarṇa-Mahārāja of the Triplicane inscription (above, Vol. VIII p. 293, note 4) and by the mahāmaṇḍalācārā Chiddaṇḍaḍeva-Mahārāja (*Annual Report on Epigraphy for 1905-06, Part II. paragraph 5*).

Thursday, the fifth *tithi* of the bright half of Āshāḍha, while the *nakshatra* was Pūrva-Phalgunī and Jupiter rose in (*i.e.* entered) the sign Dhanus,—two private individuals Nidhiyappa and Chandiyappa—sons of a merchant from Śrīmaṅgala—built a Jaina temple (*basadi*) at Tagaḍūru (l. 40). The former of these received from the king, free from all encumbrances, the village of Mūlapalli (l. 43 f.) and in his turn made it over to Kanakasēna-siddhāntada-Bhaṭāra, pupil of, Vinayasēnasiddhāntada-Bhaṭāra of the Pogariya-gaṇa, the Sēn-ānvaya and the Mūla-saṅgha (ll. 47 to 51), for repairs, additions, worship, *etc.* in that *basadi* (l. 42 f.). The witnesses to this transaction were the four *samayins*,¹ the *nāḍu*, *nakara*, and the *narasāsana* (ll. 52 to 55). Inscription B. which consists of 10 lines is written at the bottom of A. (all round the four faces of the pillar) in the same old Kanarese script as A. and in Kanarese prose. It records that a certain Lōkayya got from Ayyapadēva, son of Mahēndra-Nolamba, the village of Budugūru and made a gift of it to the Jaina temple built by Nidhiyappa—apparently identical with the one mentioned in A. The founder Nidhiyappa is also said to have presented a garden (?) for worship in the same temple.

From the foregoing it is evident that the subjoined records belong to the Nolambas who claimed descent from the Pallavas. The territory over which the Nolambas originally held sway has been suggested to be the small district of Nolambalge, mentioned in two Rāshtrakūṭa records² of about the 9th century A.D., which, later on, appears to have received the appellation of Nolambavāḍi thirty-two thousand. This province, which must have been originally confined to the districts of Tumkur and Chitaldroog in the Mysore State, and part at least of the Anantapur District in the Madras Presidency, was gradually extended as the Nolambas rose into power, and in the 10th century A.D. included the major portion of the Bellary, Bangalore and Kolar districts. Portions of Salem and North Arcot must also have been in the possession of the Nolambas at the time of the subjoined record.³

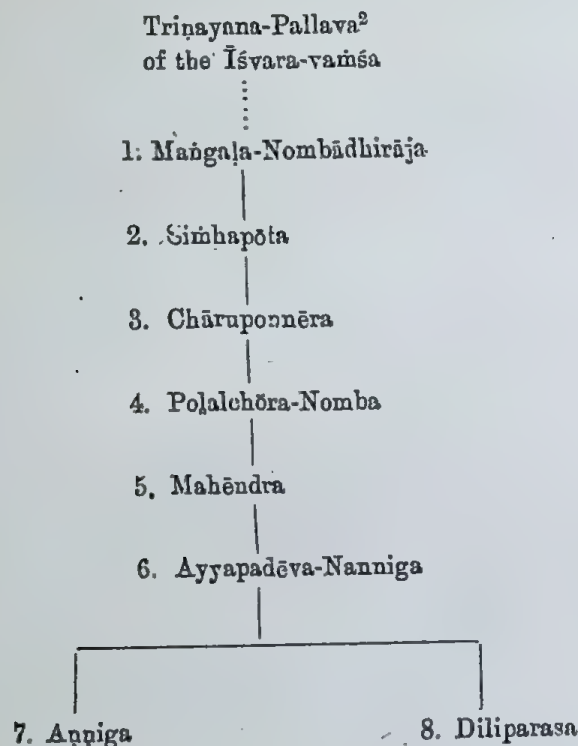
In his volumes on Chitaldroog and Tumkur (Vols. XI and XII of the *Epigraphia Carnatica*) Mr. Rice has collected a large number of Nolamba records which give us a fair outline of the history of that dynasty. Two pillar inscriptions from Hēmāvati in the Maḍaksira tāluka of the Anantapur District and two from the town of Maḍaksira itself, have been included by

¹ *Samayins* are literally the members of a congregation or religion. Here, perhaps, the reference is to the four main divisions of the Jains who, like the Hindus, recognise the four castes, *viz.* the Brāhmanas, Kshatriyas, Vaiśyas and Śūdras. The significance of the next three terms *nāḍu*, *nakara* and *narasāsana* is not clear. The first means 'country' or 'country-folk'; the second, 'town' or 'town-folk' and the third perhaps signifies 'rulers of men' or 'officers of government.' What the author wants to say may be that the witnesses to the transaction were the whole Jaina community consisting of 'country-folk,' 'town-folk' and 'officers.' Mr. Venkayya suggests that the three terms in question, with the reflexive pronoun *īcarē* which follows them, may be meant to serve as a clause explaining what has been stated before. In other words, it may mean that the *samayins* who were witnesses to the present grant, are to be considered in themselves as good as the *nāḍu*, the *nakara* and the *narasāsana* who, perhaps in ordinary cases, bore witness to public transactions.

² *Epigraphia Carnatica*, Vol. XI. Cl. Nos. 33 and 34 and Introduction, p. 7.

³ Dr. Fleet's *Kanarese Dynasties*, p. 318. That Nolambavāḍi included a part, if not the whole, of the Anantapur District is proved by the fact that Heñjeṛu, *i.e.* the modern Hēmāvati, the capital of the Nolambas, is situated in the Maḍaksira tāluka of that district. As regards the influence which the Nolambas exercised about the end of the 9th century A.D. in the northern portion of the Salem District, we have the evidence of the subjoined records at Dharmapuri. About this period, North Arcot too must have been subject to Nolamba influence; for, the Āmbūr inscriptions of the time of Nripatūṅgavikramavarman refer to a cattle raid organised by the Nolamba against Āmaiṇūr (above, Vol. IV. p. 180). The original territory of the Nolambas, however, was in the Tumkur and Chitaldroog districts of the Mysore State where their sway in the past is still testified to by the existence of a class of ryots known as Noṇabas and of town-names like Noṇavinkere (possibly a corruption of Noṇambankere), Ayyamaṅgala (*i.e.* Ayyapamaṅgala, so called after Ayyapa, son of Mahēndra), Nolambapaṭṭaṇa, Nannivāla, *etc.* (Mr. Rice's *Mysore Gazetteer*, Vol. II. pp. 183 and 500).

Mr. Rice in his *Tamkur* volume.¹ One of the *Hemāvati* epigraphs furnishes the following genealogy of the *Noḷambas* :—



This record, which belongs to the time of No. 8 Diliparasa, is dated in Śaka 864 and is thus later than the Dharmapuri inscription (A.) by 50 years, *i.e.* about two generations. Consequently No. 5 Mahēndra may be identical with Mahēndrādhirāja-Noḷamba or Mahēndra-Noḷamba of inscription (A.) and No. 6 Ayyapadēva-Nanniga, with Ayyapadēva “the asylum of truth (*nanni*)” of inscription (B.). This identification further enables us to identify No. 4 Poḷalchōra-Nomba and No. 3 Chāruponnēra with Noḷambādhirāja and Pallavādhirāja³ of the Dharmapuri record. We do not know of any dated records of these two last mentioned kings; but Mr. Rice refers to some from the Chitaldroog District⁴ which may prove that Pallavādhirāja-Chāruponnēra of the foregoing genealogy—son of Siṃhapōta—was a contemporary of the Rāshṭrakūṭa king

¹ *Ep. Carn.* Vol. XII. Si. Nos. 24, 29, 35 and 36.

² Triṇayana-Pallava is synonymous with Trilōchana-Pallava, Mukkaṇṭi-Pallava or Mukkaṇṭi-Kāḍuveṭṭi (as the name sometimes appears in Telugu inscriptions). Trilōchana was the mythical Pallava king who was ruling the Telugu country prior to the advent of the Chalukyas under Vijayāditya of Ayōdhyā. In the mythical account of the Eastern Chalukyas given in copper-plates from the time of Vimalāditya downwards, Trilōchana-Pallava is mentioned as the king who opposed Vijayāditya in his victorious campaign against the south and perhaps also killed him (above, Vol. VI. p. 352, text, ll. 16 and 17). Trilōchana is also mentioned in Telugu inscriptions as the contemporary of the early Chōḷa king Karikāla to whom he was subordinate. Mr. Venkayya places Karikāla (and consequently also Triṇayana-Pallava) roughly about the end of the 5th century A.D. The *Īśvara-vamśa* to which Triṇayana-Pallava belonged (as disclosed by the *Hemāvati* record) is not mentioned elsewhere. One record from Nandalūr (No. 580 of the Madras Epigraphical collection for 1807) actually traces Mukkaṇṭi-Kāḍuveṭṭi to the third eye of Śiva (*Īśvara*). The Pallavas of Kāñchi traced their descent from Brahmā, through many Purāṇic sages, to the Mahābhārata hero Aśvatthāman.

³ These two names appear more like general appellations and may have been borne by any one of the Noḷamba kings who claimed descent from the Pallava family; whereas, those given in the genealogical record from *Hemāvati* were, perhaps, the real names of the two Noḷamba rulers who immediately preceded Mahēndrādhirāja.

⁴ *Ep. Carn.* Vol. XI. Cl. Nos. 33 and 34.

Jagattuṅga-Prabhūtarsha-Gōvinda III. whose dates range from A.D. 794 to 813¹ and was, as a feudatory of that sovereign, ruling the Nolambalge one thousand and Nigunda three hundred districts. Coming to Nolambādhirāja or Polalchōra-Nomba of the Hēmāvati inscription, we gather from the subjoined record that he married Jāabbe, the daughter of the Western Gaṅga king Rāchamalla-Vermmāḍi. This identical relationship is mentioned in two other records of Mahēndra—one from Hēmāvati in the Anantapur District and the other from Baragūr in the Sira tāluka of the Tumkur District.² These two inscriptions tell us that Jāabbe was the daughter of Rāchamalla and the younger sister of Nitimārga-Permāḍi. According to Dr. Fleet, Rāchamalla, the father-in-law of Nolambādhirāja, is identical with Satyavākya-Rājamalla (A.D. 840 and 870-71).³ As the earliest record hitherto discovered of Mahēndrādhirāja-Nolamba is dated in Śaka 800, we may tentatively fix the lower limit of Nolambādhirāja's reign at A.D. 878-79. And as the father of Nolambādhirāja, viz. Pallavādhirāja, was a feudatory of the Rāshtrakūṭa king Gōvinda III. (A.D. 794 to 813), the upper limit would be 813 A.D. Thus, Nolambādhirāja—the second king mentioned in the subjoined record—may be presumed to have ruled between A.D. 813 and A.D. 878-79, though the period covered by this interval is an unusually long one.

¹ We arrive at the same result if we go back two generations from the earliest available date of Mahēndrādhirāja, viz. A.D. 878-79 (Si. 38), and shall be near to the close of Gōvinda's reign. Still another synchronism from a Chitaldroog record may help us to settle the probable period of Chāruponnēra. Chāruponnēra's father Simhapōta is therein mentioned (*ibid.* Cl. 8.) as the subordinate of a certain Permanāḍi, who, as the name suggests, was evidently a Western Gaṅga king. According to Mr. Rice, Permanāḍi was a title which the early Western Gaṅga king Śrīpurusha-Muttarasa "took away from the king of Kāñchī" (*Mysore Gazetteer*, Vol. I. p. 314 and *Ep. Carn.* Vol. VIII. Nr. 35). Dr. Fleet assigns this Śrīpurusha to the period A.D. 765 to 805 (*Ep. Ind.* Vol. VI. p. 64). Consequently, the time of Chāruponnēra, son of Simhapōta, must have been subsequent to A.D. 805 as was already found to be the case.

² *Ep. Carn.* Vol. XII. Si. Nos. 24 and 38. Both of these inscriptions have been translated by Mr. Rice on pp. 91 and 94 of his Tumkur volume. Here, he connects *Jāyabbey-embōḷ mahādēvi* of both the records, with *Nolambādhirājarātāṅge* which precedes a long parenthetical clause giving the parentage of Jāyabbe. By separating the expression *Nolambādhirājarātāṅge* into *Nolambādhirājarā* and *tāṅge*, he arrives at the conclusion that the sister (*tāṅge*) of Nolambādhirāja was married to the Gaṅga king Rāchamalla. Jāabbe (or Jāyabbe), we know, was the queen of Nolambādhirāja and mother of Mahēndra. If, accordingly, the phrase *Jāyabbey-embōḷ mahādēvi* is to be correctly connected with the word *Nolambādhirāja*, the latter must, according to strict grammatical rules, end in the dative. But this would not be the case if we divide, as Mr. Rice does, the phrase *Nolambādhirājarātāṅge* into *Nolambādhirājarā* and *tāṅge*. I think it is more natural to divide it into *Nolambādhirājar* and *ātāṅge*. That this is actually intended is apparent from what we find in the subjoined record which states that Mahēndrādhirāja was born to Nolambādhirāja (*Nolambādhirājarggaṃ*) and to Jāabbe (*Jāabbegam*). Mr. Rice's wrong interpretation of this phrase is evidently also responsible for the statement in the *Mysore Gazetteer*, Vol. I, p. 307, that "Pallavādhirāja's daughter was married to the Gaṅga king Rājamalla." An inscription at Chikka-Madhure in the Chāḷakere tāluka (*Ep. Carn.* Vol. XI. Cl. 33), however, seems to prove that the Gaṅgas and the Nolambas were related by intermarriage already in the reign of Simhapōta. It is here stated that Permāḍi (i.e. the Western Gaṅga king Śrīpurusha-Muttarasa) married the daughter's daughter of Simhapōta.

³ Above, Vol. VI. p. 66. Mr. Rice suggests that the Nolambādhirāja mentioned in an undated Gaṅga record of Nitimārga at Kendattī-Maḍivāḷa (*Ep. Carn.* Vol. X. Cl. 79) and the Nolamba king of the same name mentioned in the Pallava record at Bhōga-Nandi (*ibid.* Cl. 26), also undated, may both be identical with Nolambādhirāja-Polalchōra (*ibid.* Introduction, pp. xviii and xix)—father of Mahēndrādhirāja and brother-in-law of Nitimārga. This suggestion does not appear to be correct; for, Nitimārga-Permāḍigal under whom the former Nolambādhirāja is stated to have been ruling the district Gaṅgarasāsira is, I believe, identical with Nitimārga-Permāḍi Rānavikrama whom Dr. Fleet places between A.D. 810 and 840 and not with Nitimārga, the unidentified son of Satyavākya Rāchamalla. Nolambādhirāja of the Nandi record does not appear to have been a feudatory chief but an independent Nolamba sovereign who "was ruling the earth" (*prithvī-rājyaṃ gey*) without any overlord. Very probably he is identical with Immaḍi or Irmaḍi-Nolambādhirāja whose record of Śaka 890 is found at Kandavāra not very far from Nandi (*Bombay Gazetteer*, Vol. I. Part II. p. 332 and *Ep. Carn.* Vol. X. Cl. 45). Nitimārga, the brother-in-law of Nolambādhirāja-Polalchōra, did not, probably, succeed to the Gaṅga throne; for, we know from the Huskūru inscription that Satyavākya Rājamalla's chosen successor (*yura-rāja*) was Būtarasa (above, Vol. VI. p. 66).

Of Mahēndrādhirāja-Nolamba the subjoined record states that he destroyed the family of the Mahābalis (i.e. the Bāṇas).¹ The Baragūr and the Hēmāvati records report that Mahēndrādhirāja "uprooted Chōra and others of his kinsmen." The Chōra here mentioned may refer to the Chōlas of the Telugu country,² a branch of whom appears to have been ruling about Hēmāvati and Niḍugal about that period.³ How these Chōlas of the Telugu country were 'kinsmen' of the Nolambas, is not quite clear. But in an inscription from the Maddagiri tāluka of the Tumkur District (*Ep. Carn.* Vol. XII. Mi. No. 102) Chaladaṅkakāra Chōliga, who is referred to about 900 A.D. by Mr. Rice, is stated to have been of Pallava descent. A later Chōla chief of Niḍugal had the prefix 'Vira-Noṇamba' added to his name.⁴ It may, perhaps, thus be possible to explain how the Chōras mentioned in the Baragūr and Hēmāvati inscriptions were 'kinsmen' of the Nolambas. The statement that Mahēndrādhirāja "destroyed the Bāṇas" is not a mere boast; for, the very existence of the subjoined records (A.) and (B.) almost on the borders of, if not actually within, the Bāṇa country, proves beyond doubt the occupation of that part of the country by the Nolambas. From an inscription at Būḍidepalle⁵ in the Puṅganūr Zamīndārī which, on palæographical grounds may be referred to about the 9th century A.D., we learn that the Nolamba raided Puli-nāḍu (in the Bāṇa territory) in the reign of Mahāvali-Bāṇarasa Bāṇavidyādhara. If this Bāṇavidyādhara be identical with the Bāṇavidyādhara Mahābali-Vāṇarāyar "who was governing (the country) to the west of the Telugu road" as a subordinate of the Gaṅga-Pallava king Nripatūṅga, his date would fall into the last quarter of the 9th century A.D.⁶ And, as Mahēndrādhirāja's conquest of the Bāṇas is to be referred to about the same period, the raid on Puli-nāḍu recorded in the Būḍidepalle inscription may be supposed to have occurred in the early part of the reign of Mahēndrādhirāja and would, in that case, be but the commencement of his campaign against the Bāṇas, which eventually earned for him the title 'destroyer of the Mahābali-race.'

Pallava sovereignty came to an end about the middle of the 8th century A.D. and in the subsequent struggle for power and supremacy among the various tribes that owed allegiance to the Pallavas, the Nolambas were often ranged against the Bāṇas. The incidents recorded in the Baṅgavādi *viragal*,⁷ for instance, show that during the reign of the Gaṅga-Pallava king Vijaya-Narasimhavikramavarman, Skanda-Bāṇādhirāja met in battle Daḍiya (Daḍiga), Bāṇarāja and Mahēndravikrama. During the reign of the Vaidumba-Mahārāja Gaṇḍa-Trinētra, Bāṇarasa and Vaidumba-mahārāja marched on Soremaṭi and were met on the battlefield by the Nolamba, Rāchamalla and Daḍiga.⁸ An inscription at Pedda-Tippasamudram in the Cuddapah District states that the Vaidumba king Gaṇḍa-Trinētra fought with Nolombi (i.e. the Nolamba king) on the battlefield just referred to.⁹ The *viragal* at Chedalla near Puṅganūr¹⁰ belongs to the reign of Mahāvali-Bāṇarasa and states that the king on behalf of the

¹ An undated inscription in the Bowringpet tāluka of the Kolar District (*Ep. Carn.* Vol. X. Bp. 64) states that Mahēndrādhirāja was ruling the district Gaṅgarasāsira. This indicates his feudatory position, though the record does not expressly state it. At any rate, it must be referred to a period before A.D. 878 when, as will be shown in the sequel, Mahēndra must have extended his kingdom and become an independent sovereign. The feudatory position of Mahēndra thus suggested would reduce the long period of rule of Nolambādhirāja, arrived at on the previous page, by at least a few years.

² *Annual Report on Epigraphy* for 1904-05, Part II. paragraph 5. The Mēlāgūni inscription of Śaka 896 refers to a Pallava prince named Chōrayya-Nolamba (*Ep. Carn.* Vol. X. Mb. 84). Another record of Śaka 933 (ibid. Ct. 118) mentions a Nolambādhirāja-Chōrayya. It is, therefore, not impossible that the Chōra of the Hēmāvati and Baragūr records was the name of one of the contemporaneous kinsmen of Mahēndra.

³ *Ep. Carn.* Vol. XII. Introduction, p. 7.

⁴ *Ibid.* Vol. XI. Cl. 21.

⁵ No. 571 of the Madras Epigraphical collection for 1906.

⁶ *Annual Report on Epigraphy* for 1903-04, paragraph 26.

⁷ Above, Vol. VII. p. 22. Another *viragal* noticed at the end of the same article mentions Mahāvali-Bāṇarasa on one side and Nolamba, Rāchamalla, Mayindaḍiya and Daḍiga on the other.

⁸ No. 295 of the Madras Epigraphical collection for 1905.

⁹ No. 633 of the same collection for 1906.

¹⁰ No. 543 of the same collection.

Permanaḍi led an offensive campaign against the Nolamba, Rāchamalla and Mayindaḍi and met them in battle at Soremaṭi. We have already referred to the raid into Puli-nāḍu by the Nolamba during the reign of Bāṇavidyādhara. In the reign of the Bāṇa king Vijayādityan Virachūḷamaṇi Prabhumēru,¹ a certain Kāḍuvatti Muttarasana, perhaps connected with the Nolambas, attacked Kōyatūr, the modern Laddigam near Puṅganūr² in the Bāṇa territory. Thus, in these early conflicts we always see the Nolambas opposed to the Bāṇas and it is not unlikely that herein we have to seek for the cause which led to the destruction or complete conquest of the Bāṇas by the Nolamba king Mahēndrādhirāja-Nolamba which is claimed for him in the Dharmapuri inscription A. It will also be easy, now, to see how Nolamba records came to exist in such large numbers in the Bangalore and Kolar districts of the Mysore State which apparently belonged partly to Gaṅgavāḍi 96,000³ and partly also to Perumbāṇappāḍi⁴—the territory of the Bāṇas. Mahēndra before he entered into hostilities with the Gaṅgas and the Bāṇas appears to have been a subordinate of the former ruling the Gaṅgaṇasāsira.⁵ What led to his hostilities with the Gaṅgas it is not possible to say at present.⁶ The fact that Rācheya-Gaṅga, as stated in the Iggali inscription, died in battle against the Nolamba (i.e. Mahēndrādhirāja) about A.D. 891—927 and that Eṇeyappa (A.D. 908 to 938) “governed the Gaṅgavāḍi province as a united whole after depriving all his enemies of their power”⁸ shows clearly that Mahēndrādhirāja, at least during his lifetime, held under subjection a pretty large portion of the Gaṅgavāḍi province. This perhaps accounts also for the existence of an intrusive record of his time at Tāyalūr in the Maṇḍya tāluḱa of the Mysore District⁹ (the very heart of the Gaṅga country) which gives for Mahēndra the date Śaka 817—the latest known for him so far. It will be enough to state before closing this paragraph, that the Nolambas started a petty state in and around Hēmāvati in the Tumkur District about the beginning of the 8th century A.D. and continuing to hold it as the subordinates of the Rāshtrakūṭas and the Gaṅgas, they fell into frequent conflicts with the Bāṇas, the Vaidumbas and the Chōlas and even with their overlords the Gaṅgas. About the end of the 9th century A.D. they found a favourable opportunity and rose to eminence under Mahēndrādhirāja-Nolamba.

A new name in the succession list of the Nolambas which, as will be shown below, has to be placed between Mahēndra and his son Ayyapa, has apparently been missed by Mr. Rice in his treatment of the chronology of that family. From an inscription at Āvani in the Muḷbāgal tāluḱa of the Kōlār District,¹⁰ it appears as if Mahēndra had a brother called Iriva-Nolamba who was born of a different mother. The inscription states that Divabbarasi or Dīvaḷāmbā, born of the Kaḍamba family, was the chief queen (*agra-mahishī*) of Poḷalchōra, who, as stated

¹ No. 542 of the Madras Epigraphical collection for 1906.

² *Annual Report on Epigraphy for 1906-07*, Part II. paragraph 38. Bp. No. 13 of Mr. Rice's *Epigraphia Carnatica* Vol. X. refers to an earlier conquest of the same place and states that the conqueror Mādhava-Muttarasana belonged to the Gaṅga race.

³ Kōlāhalapura, the modern Kōlār, was built by the mythical Gaṅga king Kōlāhala in the great Gaṅgavāḍi-vishaya. Bempūr (Bōgūr) twelve in the Bangalore District was granted to one of his subordinates by Eṇeyappa who was ruling over the Gaṅgavāḍi 96,000. The large number of Gaṅga records on stone both in the Bangalore and Kōlār districts prove that these districts were included in the Gaṅga dominions. In the Bangalore District a good portion of the agricultural population of the Wokkaliga sect belong to a subdivision called Gaṅgaḍikāra. This name, according to Mr. Rice, is derived from Gaṅgavāḍi—the country of which these people were the original inhabitants.

⁴ Muḷbāgal, Chintāmaṇi and Bowringpet tāluḱas of the Kōlār District bear traces of the supremacy of the Bāṇa kings over these parts; Mr. Rice's *Mysore Gazetteer*, Vol. II. p. 105.

⁵ Nolambādhirāja, father of Mahēndra, was ruling the same district as a feudatory of the Gaṅgas; see above, p. 59, footnote 3.

⁶ It is not unlikely that, in the matter of succession to the Gaṅga throne after the death of Rājamalla, there were disputes between his son Nitimārga (not identified) and the *yuvarāja* Satyavākya Būtuga I. the actual successor of Rājamalla. Perhaps Mahēndra helped his brother-in-law Nitimārga against Būtuga I.

⁷ Above Vol. VI. p. 68.

⁸ *Ep. Carn.* Vol. III. Md. 13.

⁹ *Ibid.* p. 49.

¹⁰ *Ibid.* Vol. X, Mb. 38.

above, is identical with Nolambādhirāja, father of Mahēndra. From the way in which Iṇiva-Nolamba is introduced in the inscription, it looks as if he was born of Divaḷāmbā after Mahēndra's succession to the throne, or, if born earlier, his claims to succession had been overlooked in preference to those of Mahēndra, who had perhaps stronger support than Iṇiva-Nolamba. Still it is not possible to assert that, after Mahēndra, the succession passed on direct to his son Ayyapa. The only sure date for Ayyapa hitherto known is Śaka 841.¹ Between this and Śaka 817, the latest known date for Mahēndra, there is an interval of nearly one generation. Mr. Rice refers to two inscriptions of the time of Nolambādhirāja-Nolipayya, from the Maddagiri tāluka of the Tumkūr District,² one of which supplies the date Śaka 820, Paingala. This Nolambādhirāja-Nolipayya is believed by Mr. Rice to be the same as Ayyapa. But we know that the latter's distinctive surname was Nanniga and not Nolipayya. It is not impossible, therefore; that Iṇiva-Nolamba, the son of Divaḷāmbā and step-brother of Mahēndra succeeded the latter under the name Nolambādhirāja-Nolipayya.³ If this conjecture is proved by future researches to be correct, it follows that Iṇiva-Nolamba mentioned in the Āvani record was the son of Divaḷāmbā and not her grandson (Dilipayya Iṇiva-Nolamba) as Mr. Rice puts it.⁴ Unfortunately the record is not dated. Otherwise, it would have given us the date of Mahēndra's death and that of the succession of Nolipayya; for, it states that Divaḷāmbā on the death of Mahēndra built a temple and called it Nolamba-Nārāyaṇēśvara after Nolamba-Nārāyaṇa, one of Mahēndra's *birudas*. She also granted the village of Aviraśi (Āvani) and called it Poḷalchōra-maṅgaḷa, perhaps after the name of her husband and in it constructed the tank Divaḷabbā-samudra after her own name.

Ayyapadēva, son of Mahēndra, must have succeeded Nolipayya. Of him we learn from inscription (B.) that he had the *biruda* "the asylum of truth (*nanni*)."⁵ It is this *biruda* evidently that accounts for his other name Nanniga or Nanniga, which occurs in his inscriptions. He was the contemporary of the Gaṅga king Ereyappa and about A.D. 938 fought with the latter's help the battle of Tumbepādi against Viramahēndra whom Dr. Fleet has identified with the Eastern Chalukya king Chāḷukya-Bhīma II.⁶ The only date available for Ayyapa from inscriptions published hitherto has been Śaka 841, Īśvara=A.D. 918-19. Although Ayyapa must, in the early part of his reign have been at war with the Gaṅgas,⁷ while the latter were attempting to regain what they had ceded to Ayyapa's father Mahēndrādhirāja, he, later on, became their friend as appears from his war against the common foe,⁷ the Eastern Chalukya king Chāḷukya-Bhīma II. If the statements made in the Kaluchumbargu grant of Amma II.

¹ *Ibid.* Vol. XII, Sl. 89. The Śaka date 841 does not agree with the cyclic year Vikrama. It is two years too early. The same cyclic year without the Śaka date is given for Ayyapadēva in *Ep. Carn.* Vol. XI, Jl. 29. But Cd. 62 of the same volume gives the correct cyclic year Īśvara which corresponded to Śaka-Samvat 841 current.

² *Ibid.* Mi. Nos. 27 and 52.

³ Nolambādhirāja-Nolipayya (-Nolipayya) receives the surname Iṇiva-Nolamba Nolipayya (Nolipayya) in two records from the Kolar District (*Ep. Carn.* Vol. X. Kl. 198 and Bp. 4). If this refers to Dilipayya, the grandson of Mahēndra, as Mr. Rice takes it, it appears to have been applied to him in accordance with the custom by which grandchildren are often named after their grandfathers; we may thus have to presume that Dilipayya's surname was not that of his direct grandfather Mahēndra but that of the latter's brother Iṇiva-Nolamba Nolipayya (I.).

⁴ *Ibid.* Introduction, p. xix. Evidently the mistake is due to his taking Divabbarasi and Divaḷabbarasi to be two distinct individuals. But the record does not admit of any such interpretation.

⁵ Above, Vol. VI. p. 47.

⁶ See, for example, *Ep. Carn.* Vol. XII. Mi. 71.

⁷ The Nolambas seem to have been in conflict with the Eastern Chalukyas from still earlier times. Gupaga-Vijayāditya III. (A.D. 844 to 888) is stated to have "cut off the head of Maṅgi in battle." The Maliyapūṇḍi grant of Amma II. (above, Vol. IX. p. 48 f.) says that this Maṅgi was "the king of the great Noḍambarāśṭra (i.e. the Nolambavāḍi country)." We do not know of any ruler of Noḍambarāśṭra about this period, that bore the name or surname Maṅgi. The long interval between 814 and 878 A.D., noticed already, must have counted more than one Nolamba king besides Nolambādhirāja-Poḷalchōra. Perhaps Maṅgi was one of these. Nombādhirāja, the first historical ancestor of the Nolambas, was, according to the Hōmāvatī inscription, known to the Karṇāṭas (i.e. the Kāśṭrakūṭas) as Maṅgaḷa. The Maṅgi of the Maliyapūṇḍi grant might have been named after this early Maṅgaḷa.

are to be taken as literally true,¹ Ayyapa must have fallen in the fight with Chālukya-Bhīma II. Dr. Fleet places this event about the end of Eṇṇeyappa's reign, i.e. between A.D. 934 and 938. Accordingly, we may perhaps infer that Ayyapa ruled from Śaka 841 (=A.D. 918-19) to Śaka 860 (=A.D. 938-39). But his records registered by Mr. Rice in the volumes of the *Epigraphia Carnatica* do not assign to him dates later than A.D. 920. After Ayyapa² the family appears to have gradually declined till it was subjugated by the Chōla king Rājārāja I. of Tanjore in A.D. 998-99.³

The Nolamba occupation of Tagaḍūru which is established by the existence in it of the records of Mahēndra and his son Ayyapa is corroborated by another inscription⁴ on a broken pillar discovered in the Māriyamman temple at old Dharmapuri. It registers the grant of a tank (?) called Marudanēri by Mahēndra-Nolamba in Śaka 800 (corresponding to the cyclic year Viḷambi) to the teacher Ponnēra-goravar who, as the suffix *goravar* indicates, must have been a Śaiva.⁵ It is also recorded in this inscription that the tank after repair was placed by the teacher in the hands of the *samayins*.⁶ On this occasion, the merchants (evidently those of Tagaḍūru), among whom figure Chandiyāṇṇa and N[i]dhiyaṇṇa, the builders of the Jaina *hasadi* recorded in inscription A., [assigned] tolls on certain commodities as a *dēvadāna*. The inscription being broken, it is not possible to say to what particular temple the *dēvadāna* was intended. The record at any rate supplies us with two important facts, viz. (1) that already, in Śaka 800 (the earliest date for Mahēndra, known also from the Baragūru record) Mahēndra had occupied Dharmapuri and the surrounding country, and (2) that the Śaiva and the Jaina faiths (*samaya*) were flourishing side by side at Tagaḍūru under the patronage of the Nolamba kings towards the close of the 9th century A.D. Still another fragmentary inscription on a pillar of black granite in the Mallikārjuna temple at old Dharmapuri⁷ begins with the phrase *svasti Pallav-ānvayāya* and introduces Nolambādhirāja and the Gaṅga king [Raohamalla] in the very same terms as inscription A. The record does not appear to have contained any Śaka date but the month, fortnight, *tithi*, week-day, etc. are given on one of the mutilated

¹ Above, Vol. VII. p. 187, text line 38.

² In the Dōḷi plates of the Rāshtrakūṭa king Kṛṣṇa III., dated in Śaka 862, a Pallava king named Anniga is said to have been defeated by Kṛṣṇa III. (Above, Vol. IV, p. 191). It is not unlikely that this Anniga was the son of Ayyapa.

³ The earliest Chōla inscription mentioned in the *Epigraphia Carnatica* (Vol. X. Introduction, p. xxiv) is one of Madiregonḍa Kō-Parakēsarivarma. Mr. Rice himself doubts if this could be attributed to the early Chōla king Parāntaka I. The next sure record is one of Rājārāja I. from the Hoekōṭa tāluka (*Ep. Carn.* Vol. IX. Ht. 111). Rājārāja's conquest of Gaṅgapāḍi, Nuḷambapāḍi and Taḍiyapāḍi are mentioned for the first time in his records of the 14th year. Consequently, we have to suppose that Rājārāja overran these provinces in A.D. 998-99, but perhaps allowed the rulers to continue governing their kingdoms as Chōla feudatories. For, Ht. 111 states that in Śaka 920—the very year in which Rājārāja must have entered Mysore—Gannarasa, son of Ayyapa-dēva (apparently a Nolamba) was ruling a portion of Daḷigavāḍi as a feudatory of the Chōla king. In (Śaka 923) the 16th year of Rājārāja, a certain Nolambādhirāja made a grant in his capacity as the general of the Chōla emperor (*Ep. Carn.* Vol. X. Mb. 208). Nolambādhirāja Chōrayya, with Nolamba attributes, was ruling in Śaka 983 also as a tributary of the Chōla king Mummaḍi-Chōla (Rājārāja I.) (*ibid.* Ct. 118). In the 25th year of Rājārāja I. (i.e. A.D. 1009) Tagaḍūr-nāḍu was ruled by a Chōla subordinate named Pañchavan Brahmadhirāyan (Madras Epigraphical collection for 1909, No. 254) and was included in the Muḷvāyi-rājya in the reign of the Vijayanagara king Dēvarāja I. (*ibid.* No. 251). It may be pointed out that Kl. 76, which Mr. Rice supposes to be one of Rājārāja I., dated in his 7th year (*ibid.* Introduction, p. xxiv), is a record of Rājārāja II.; for the introductory phrase *pū maruṇṇa poḷi-ēḷu* occurs in some of the Tamil records of the latter.

⁴ No. 348 of the Madras Epigraphical collection for 1901.

⁵ See Dr. Kittel's *Kannada-English Dictionary*, s. v. *gorava*; and above, Vol. VII, pp. 200 and 202. It may be noted that *guravadiga* is also used as an honorific title attached to the names of Jaina teachers.

⁶ See above, p. 67, footnote 1. *Samayin*, here evidently denotes the adherents of the Śaiva *samaya*. Dr. Winslow in his *Tamil and English Dictionary* mentions "twelve principal religious systems (*samaya* of which six are approved and six rejected by the Śaiva sects."

⁷ No. 306 of the Madras Epigraphical collection for 1901.

faces.¹ The donee here was a certain Bhairavaśakti-Bhaṭāra of Nandi. Bhairavaśakti, as his name indicates, must have been a Śaiva preceptor like Ponnēra-goravar of the record just quoted, and Nandi is undoubtedly the village of that name at the foot of the historic hill Nandagiri in the Kolār District.

Tagaḍūru, in which the Jaina temple was built by the merchants Nidhiyappa and Chandiyappa, has been identified with the modern Dharmapuri where the pillar was found.² Neither the Jaina temple nor the palace (*śrīmāḍa*) referred to in l. 36 could now be traced.³ Tagaḍūru was, at this time, perhaps, a very important city, and from what is said of it in an undated inscription⁴ on a stone set up on the bund of the big tank at old Dharmapuri, it was, as it were, "a reflected image of the whole earth; for in it were:— this⁵ Śaiva teacher Vidderāśi; the temples Kali-Chōrēśvara,⁶ Pallavēśvara, the great Bhōgēśvara, the magnificent and spotless Nannēśvara and Bhujāṅgēśvara of Kāñchī which shone in its imperial (?) fame; the enclosing walls (*prākāra*) and the pleasure-gardens (*nandana-vana*) of kings who were as powerful as lions."⁷ The village Mūlapaḷḷi which was granted to the Jaina temple and the two other villages which touched its boundary line have been kindly identified for me by Mr. C. Hayavadana Rao, B.A., B.L. He writes:—Mūlapaḷḷi is probably represented by the modern village of Mūlakāḍu, 9 miles west of Dharmapuri. Sembalattūru may be Semmanahallī, now a railway station on the Morappur-Dharmapuri section of the South Indian Railway, and Budugūru is apparently Buduganhallī, about 7 miles south of Dharmapuri." It may be noted that Budugūru which is mentioned in l. 86 of (A.), is the object of the grant in inscription (B.).

¹ *Bhādrapa[da-mā*]sada bahula-pukshada tadi[ge*]yūm Bṛihaspati-vāramuṁ Rēvatī-[naksha*]tramum Vṛiddhiy-ambudu nitya-yō[gamu*]m-āge Kanne-saṁkrāntiya tat-kā[ḷado*]||=*. The details of this date, which is probably one of Mahēndrādhirāja, were submitted to Professor Jacobi of Bonn for verification. He remarks:—"Kanyū-saṁkrānti fell on Thursday (1) 21st August 891 A.D. which day was Bhādrapada ba. di. 3. But the moon had left Rēvatī and stood in Aśvinī and the yōga Vṛiddhi was just over and Dhruva was the current yōga; (2) 25th August 880, but this was Bhādrapada ba. di. 2 with nakshatra Rēvatī and yōga Vṛiddhi. These are the only possible years."

² Above, Vol. VI, p. 331. In two later inscriptions of about the 12th century A.D. found at Dharmapuri (Nos. 307 and 308 of the Madras Epigraphical collection for 1901) the place is called Tagaḍūr in Tagaḍūr-nāḍu, a sub-division of the Gaṅga country (*Gaṅga-nāḍu*). It is not known when and why the name of the town was changed to Dharmapuri. The *Madras Manual of Administration*, Vol. III, p. 271 states that it is derived from the name of a local chief called Dharmarajah, who is not known to any epigraphical records. It is doubtful also if we could connect the name Dharmapuri with Dharmavojal which is mentioned in the Baragūr record of the Nolamba king Mahendra, as having been ruled by Parama-Mahādēvi, a lady of the royal household. In the records of this period found at Dharmapuri and in the Tamil poem *Purāṇāṅṅū*, the place is known only as Tagaḍūru.

³ I have been informed by Mr. C. Hayavadana Rao, B.A., B.L., who inspected the place, that "a few hundred yards from the temple of Mallikārjuna in old Dharmapuri and just opposite the European cemetery, there is a small slab bearing Jaina figures." This perhaps is the only relic of the Jaina *basadi* built by Nidhiyappa and Chandiyappa at Tagaḍūru (Dharmapuri).

⁴ No. 309 of the Madras Epigraphical collection for 1901. The old Kanarese characters in which this record is written are beautifully engraved and present a box-headed type which is unique. They may be referred to about the same period as the Nolamba records. Vidderāśi (i.e. Vidyārāśi) in whose praise the Kanarese verses are composed must have been a teacher of great fame. Perhaps he was one of the two preceptors of the Kālamukha ascetic Mallikārjuna of Madura mentioned in an inscription from Koḍumbāḷūr (No. 129 of the Madras Epigraphical collection for 1907).

⁵ The demonstrative 'this' is used with reference to a figure of the ascetic engraved on the slab, below the inscription.

⁶ The temple of Chōrēśvara at Kaḍabattūr, a village quite close to Dharmapuri, is, according to Mr. Hayavadana Rao, "a typical Chōḷa temple and contains numerous inscriptions on its walls in Telugu and Tamil." He thinks that this may represent the old Kali-Chōrēśvara.

⁷ The verse runs:—

Kali-Chōrēśvara-[Pallavē]śvara-mahā-Bhōgēśvar-ōttuṁṅa-ni-
rmmala-Nannēśvara-kirtti-śāsana-lasat-Kāñchī-Bhujāṅgēśvara-
r-evaḷa-kaṭṭhirava-bhūpa-nandana-vana-prākāra-saṁ[sthā]nadi-
n-nelak-ellam paḍicbandam-āyṭu Tagaḍūr=i Vidderāśindrarim.

On the date of inscription A., Professor Jacobi of Bonn, to whom I had submitted the details for verification, has very kindly contributed the following :—"The date won't come out right. The Paridhāvi year was 892. On the 1st June of that year Jupiter entered Dhanus. Āshāḍha su. di. 5 fell on 3rd June, Saturday, not Thursday, and the *nakshatra* was Maghā, not Pūrva-Phalgunī." Inscription B. is not dated, but may be referred to the beginning of the 10th century A.D.

INSCRIPTION A.

TEXT.¹*West face.*

- 1 ◎ Śrīmatām jñānarūpānām lō-
- 2 kālōk-āvalōkinā[m] [l*] śāsa-
- 3 nasya Jinēndrāpā[m] bhadram
- 4 bhūyān-nirantaram [|| l*] Svasti Pa-
- 5 llav-ānvayāya [l*] Vijita-cha-
- 6 turanta-mahīmaṇḍala-śrī-
- 7 Pallavādhirājara magam a-
- 8 vanata-samasta-sāmanta-
- 9 makuṭa-ma[n]i-kiraṇ-āru-
- 10 ṇita-cha[raṇa]-sarasiru-
- 11 ha-śrī-[No][lām*][b]ādhirāja-
- 12 rḡga[m] svasti [Satyav*]ākya Koṃgu-
- 13 nivarṃma [dharmma]mahārā-
- 14 jā[dhirāja Na]n[da]giri-nā-
- 15 tha Kova[lāla]-puravarē-
- 16 śvara śrī-R[ā]chamalla-Vermṃa-
- 17 ḍigaḷgam Ma[hā]dēviyarggam
- 18 puṭṭido[l-akhi]a-[bh]uvana[ta]-
- 19 la-ratna . . [ya]r-appa | Jāa-
- 20 bbega[m] puṭ[t]ido[m] samadhiga-
- 21 ta-pañchamahāsabda- Pallav-ā-
- 22 nvaya-śrī-prithuvi-vallabha Pa-
- 23 llav[a]kulatilaka śrī-Mahē-
- 24 ndrādhirāja-Noḷamba Mahā-
- 25 bali-kula-vidhvamsanam geydu
- 26 prithuvi-rājam geyyuttirē³ [l*]

South face.

- 27 Svasti [||*] ³Saka-nṛipa-kāl-ātita-
- 28 samvatsaramgaḷ-eṇṭunūṛa-
- 29 padinaydan[e]ya Paridhā-
- 30 viy-emba sa[m]vatsara ⁴pravarttise
- 31 Āshā[ḍha]māsada śukla-
- 32 pakshada pañchamiyu Bṛi-
- 33 haspativāramu Pūrvva-Pā⁵

¹ From three sets of inked estampages prepared in 1901.

² Read *geyyuttire*.

³ The syllable *va* is engraved below the line.

⁴ Read *Śaka*.

⁵ Read *-Pha*.

- 34 lguni-nakshatramuṁ Dhanu-
 35 vinoḥ Bṛhaspatiy-uda[ya]-
 36 m-āge Taga[dū]ra śrīmāda-
 37 man=¹Noḷa[m]ban=i*]uvandu Śrī-
 38 maṁgala . . . veyā
 39 seṭṭiya . . . [l Cha]ndiya-
 40 nṇanu² Nidhiyaṇṇanu Tagaḍū-
 41 roḷ-basa[d]iyam=māḍisi ā
 42 basadige khaṇḍa-³[s]puṭita-nav[a]-
 43 karma-dēvārchchau-ā[d]igalge Mūla[pa]-
 44 lliyaṁ sa-sarvva-pādaparih[ā]-⁴
 45 ran=Noḷamba[m] dhāreyaṁ=ere-
 46 du kuḍe Nidhiyaṇṇa paḍedu
 47 śrī-Mūlasaṁgha-Sēṇānvay-ā-
 48 gragaṁṇya Pogariya-gaṇada
 49 Vinayasēnasiddhānta[d]a-bhaṭā-
 50 rara ⁵śiṣhyar=Kkanakasēnasiddhā-
 51 ntada-bhaṭārargge pāda-prakṣhā-
 52 ḷana-purassara koṭṭa [l]*] lda[kk]e
 53 sākshi nālka samayigaḷu⁶

East face.

- 54 nāḍun=nakaramun=narasāsana[mu]-⁷
 55 m=ivarē [l]*] Mūlapaḷliya polasi[me l]*]
 56 Māḍa Sembalattūra b[e]ṭṭ[a]da [ke]-
 57 ḷagaṇa pēr-[a]l[v]ina teṁkaṇa kuṇuki
 58 adin=te[m]ku uḷugu-gaḍaḷe [a]-
 59 ḍin=teṁku m[ē]l-[a]ariye adin=teṁku
 60 uḷugu-guṇuki adin=teṁku karu-
 61 ṅgal-kuḷi karuṅgal-kuḷ[i]yind=iḷidu
 62 paḍuva banda paḷḷada poṇarppu-
 63 [pu]se allindam=ante pōgi paḍu-
 64 vaṇa paḷḷam ā paḷḷamē viḍidu
 65 pōgi Minamjaṇeyim teṁkaṇa pa-
 66 ḷa Koyilē[rige vō]gi K[o]yilē-
 67 riya kīḷa . . m=ante Anduva-
 68 r[ē]*]rige v[o] . . . ḷavarasi-
 69 yēri [l] Anduva[rēri] A[ndu]varēri-
 70 ya paḍuvaṇa kaḍe-gombu a[n]t[e] [pa]-

¹ The accusative *śrīmāḍaman* with the verb *iṇu* is peculiar to the Kanarese idiom. It reminds strongly of the Sanskrit *gṛhāṁ tiṣṭhan*.

² *Nṇa* is written for *ṇṇa* here as well as in l. 46 and l. 9 of inscription B. Perhaps the *anuvāras* after the two names are missing and must be inserted also.

³ Read *-spuṭita-*.

⁴ *Sarva-pāda-parihāraṇ* stands for *sarva-bādhā-parihāraṇ*.

⁵ Read *śiṣhyar*.

⁶ Perhaps an *anuvāra* is to be inserted at the end of the line, in order to connect *samayigaḷu* with the witnesses mentioned immediately after.

⁷ Read **śāsana**. *Mu* at the end of the line is partly seen on the original. The neuter ending *muṁ* perhaps indicates the whole class of officers (*narasāsana*). I cannot explain how the demonstrative *ivarē* is used in the masculine, while the nouns to which it refers (except *samayigaḷu*) are in the neuter; see above, p. 57 footnote 1.

2
4
6
8
0
2
4
6
1
2
3

This image shows a fragment of a palm leaf manuscript, likely from the Tamil region. The script is an ancient form of the Tamil language, characterized by its unique characters and the way it is inscribed onto the natural texture of the leaf. The central hole is a traditional feature used for threading a cord to bind multiple leaves together into a book format. The visible text, though partially obscured, appears to be a continuous line of prose or verse.

28
30
32
34
36
38
40
44
46
50
52

[illegible]

- 71 [du]vaṇa pēr-o[ṅge] Anduvarereya¹
 72 n[e]laṁ nairatiya² kōṇa Mūlūra [m]u-
 73 kkūḍal-puḷi | puḷiyi[m] baḍakku pōḍa
 74 pēr-o[ṅge]-Puriyēri³-paḷḷa [i] Puri[ē]-⁴
 75 ri Puriyēri-[ki][ē]ri-paḷḷa | Nanda-
 76 ppolayanēri Nandapoleyanē-
 77 riyi[m] Mēlayēri- taḷumḍāle [i] [ta]-
 78 ḷudāli aḍumbu aḍu[m]biniudam vā-
 79 yavya[da] kōṇa piriya ṇḷindi
 80 aṁgine kelakke [Ta]ttēri | - Ta[tt]ē-
 81 ri kelakke kaḍegombu [i] a .
 82 kke eḷabulī | puḷiyi[m] No[ḷa][mba*]-
 83 samudrakke barpa paḷḷam | [i]-

North face.

- 84 [ppa*][ḷadi[nḍe] kelagaṇa paral-ā-
 85 la [i] aḍaṇa mūḍaṇa Kōva-
 86 na[kere] alli mūḍakal=[B]udu-
 87 gūra-keṇeya teṁkaṇa ka[ttē]
 88 ante mūḍa āno-gundu⁵ [m[ā]-
 89 ḍa piriya-āla | ante mūḍa
 90 Paṭṭidamanēriya teṁkaṇa
 91 paḷḷam [i] ā paḷḷadiṁ mūḍaṇa
 92 kiṇuvati | teṁka Baṇḍalvara-
 93 la soṇe | ante te[m]ka atti-
 94 y-ōḍu paḷḷam | [be] . gālu cheṁbaḍi [i*]
 95 Bahubhir=vva[su]dhā bhuktā
 96 rāja[bhi][s= Saga*]r-ādibhiḥ [i*]
 97 yasya [ya][sya*] [ya]dā bhāmi[h*]⁷.
 98 tasya tasya [ta]dā phala[m] [i 2*] ◎
 99 Sva[m*] dātu[m] sumahach-ohhākya[m] du[h]-
 100 kham=anyasya pālana[m] [i*] dānam
 101 vā pālanaṁ v=ēti dānāch=chhrē-
 102 yō=nupālanaṁ | [3*] Na viṣaṁ
 103 viṣam=ity=āhu[h]⁸ dēva-svaṁ vi-
 104 sham=uchyatē [i*] viṣam=ēkākinam
 105 hanti dēva-sva[m*] putra-pautrikam⁹ [i 4*]
 106 [Sa]rvvān=ātān=bhāvina=prātthi-
 107 [vō*]ndrām=bhūyō bhūya=prā-
 108 [rtha*][ya]ty=ēsha Rāmaḥ [i*] sāmāny[ō]=
 109 [yam dha*]mma-s[ē]tur-nṇipāṇam kālē
 110 [kālē*] pālaniyō bhavadbhiḥ [i 5*] ◎

¹ Read *rāriya.² To the syllable pu is also attached a sign of e.³ Read Puriyāri.⁴ The marks of punctuation inserted at the end of each boundary point begin only from here. Perhaps the writer forgot to insert them in the earlier portion.⁵ Read bhūmis=.⁶ Read =dhur=.⁷ Read nairṇitya.⁸ Read, perhaps, -gundu.⁹ Read -pautrakam.

INSCRIPTION B.

TEXT.

West face.

- 1 [⊙] ¹Śrī-Mahēndra-Noḷam[ba]-
 2 na maga[m̐]. nanuig=[ā]śraya śrīmad-A-
 3 yya[padē]var [B]u[d]ugūra udaka-

South face.

- 4 pūrvvan=dhāreyaṇ=ereḍu kuḍe
 5 [A]rhach-chhāsana-pradipakan=a[ppa]

East face.

- 6 D[ō]sayyana tammom̐ śrī-Lōkayya-
 7 [ga]lu Nidhiyaṇṇana basadige go-

North face.

- 8 [t̥ta ||*] . vina paḍu[va]ṇa taḍiyo-
 9 [l̥=a*][r̥ohcha]nege Nidhiyaṇṇam̐ to-²
 10 [t̥t]umam̐ paḍedu ³koṭṭam̐ [||*]

TRANSLATION OF INSCRIPTION A.

(Verse 1.) May there be uninterrupted prosperity to the doctrine of the glorious Jinēndras,—the embodiments of wisdom, who see the non-world in the world.⁴

(L. 4 f.) Prosperity to the Pallava family !

(Ll. 5 to 26.) While the prosperous Mahēndrādhirāja-Noḷamba, the ornament of the Pallava race, the lord (*of the goddess*) of Fortune of (*i.e.* residing in) the Pallava family (*and*) of the Earth, who has acquired the five great sounds and is born to the glorious Noḷambādhirāja—whose lotus-feet are reddened by the lustre (*proceeding*) from the gems (*imbedded*) in the diadems of the whole (*circle of*) prostrating feudatory chiefs (*sāmantas*) (*and*) who is the son of the glorious Pallavādhirāja who had subdued the circle of the Earth (*right up*) to (*its*) four corners—and to Jāabbe who is a gem on the whole surface of the Earth born to—Hail ! Satyavākya Koṅṇuṇivarma Dharmamahārājādhirāja, lord of Nangadiri, ruler of Kuvaḷāla the best of cities, the glorious Rāchamalla-Vermmaḍigaḷ and to Mahādēviyar—was ruling the earth (*after*) having destroyed the Mahābali race,—⁵

(Ll. 27 to 36.) Hail ! while the (cyclic) year named Paridhāvin, the eight-hundred and fifteenth of the years elapsed, of the era of the Śaka kings, was current,—on Thursday,

¹ Between the syllables *hē* and *ndra* space enough for two letters has been left vacant. This may be due to the crack in the stone which runs between them.

² Read, perhaps, *tōḷamaḥ*.

³ Read *koṭṭam*.

⁴ The phrase *lōk-āiōk-āraīōkinām* may also be translated "who see (*i.e.* distinguish) the world from the non-world."

⁵ Without the adjectival clauses which complicate the general sense, this lengthy sentence might be reduced to : "While Mahēndrādhi āja-Noḷamba born to Noḷambādhirāja and to Jāabbe, was ruling the earth."

the fifth *tithi* of the bright fortnight of the month of Āshāḍha, when the *nakshatra* (was) Pūrva-Phalgunī and Brīhaspati (Jupiter) appeared in the (sign) Dhanus,—

(Ll. 36 to 52.) while the Nōlamba was staying at the royal mansion (*śrīmāḍā*) at Tagaḍūru, Chandiyanna and Nidhiyanna, [sons of?] setti of Śrīmaṅgala, caused a *basadi* to be built at Tagaḍūru; (and) when, with libations of water, the Nōlamba gave to that *basadi* for (repairing) gaps and cracks, for new works (and) for worship of the deities, etc., (the village) Mūlapaḷḷi, free from all encumbrances, Nidhiyanna received (it) (and) gave to Kanakasēnasiddhāntada-bhaṭṭāra,¹ pupil of Vinayasēnasiddhāntada-bhaṭṭāra of Pogariyagaṇa, the foremost of the teachers of Sēn-ānvaya in the glorious Mūla-saṅgha, having first washed (his) feet (with water).

(Ll. 52 to 55.) The witnesses to this (transaction) are the four *samayins*, the *nāḍu*, the *nakara* and the *naraśāsana* (i.e. the rulers of men, officers of Government): only these.

(Ll. 56 to 94.) (This is) the boundary of the fields of Mūlapaḷḷi:—(On) the east—the *kurchi*² (trees) south of the big waste³ on the eastern side⁴ of the hill of Sembalattūru; thence southwards, the *mimosa*-bush⁵; thence southwards, the ravine higher up (?); thence southwards, the *kurchi*-bush; thence southwards, the pit of (i.e. from which) black granite (is quarried); descending from the pit of black granite, the couple-tamarind (tree) in the ditch (which runs) westwards: thence, going in the same direction, the ditch to the west; keeping to (the course of) the same ditch, the ditch from the southern side of the natural pond (jaṇe, done) called Mīnamjane; passing on to (the tank) Koyilēri, of Koyilēri in the same direction, the Anduvarēri (tank); (thence), the remote outlet⁶ west of Anduvarēri; likewise (in a) westerly (direction) the big *oṅge* (tree) and the land (?) of Anduvarēri. The south-west corner (point) is the tamarind (tree) at the triple junction (*mukkūḍal*) of Mūlūru; from (this) tamarind (tree) in a northerly direction, the ditch of Puriyēri with the big *oṅge* (tree); (thence) the Puriyēri (tank); (thence) the ditch (connecting) Puriyēri (and) Kīlēri; (thence) the Nandappolayanēri (tank); from Nandappolayanēri, the *taḷuṇḍāḷe* (shrubs)⁷ of Mēlayēri; (thence) the *aḍumbu* plant (in) *taḷuṇḍāḷe*; from the *aḍumbu* (the next point is) the north-west corner—the big⁸ to the east, (the tank) Taṭṭēri; (thence) to the east, the remote outlet of Taṭṭēri; the

¹ A Jaina teacher named Vādirāja *alias* Kanakasēna-bhaṭṭāraka is mentioned in two Jaina inscriptions of the 11th century A.D. (*Ep. Carn.* Vol. VIII. Nr. Nos. 35 and 36) and one of the 12th century (*ibid.* Nr. 37) as the *guru* of the Gaṅga king Rāchamalla. Some of his disciples were Śrīvijaya, Śāntidēva, Dayāpāla and Kaṇalubhadrā. Vādirāja and his pupils are mentioned in the Śravaṇa-Belgoḷa epitaph of Mallishēṇa (above, Vol. III. p. 187 f.) as belonging to about the 11th century A.D. Consequently, Vādirāja Kanakasēna-Bhaṭṭāraka of these records must have been the *guru* of the Gaṅga king Rāchamalla III. who ruled from A.D. 989 to 1005 (above, Vol. VIII. p. 50).

² *Kurchi* is not given in Dr. Kittel's *Kannāḍa-English Dictionary*. The word *kurike* means 'a small village.' In the description of boundaries it is very unlikely that an unspecified village would be mentioned. Accordingly, I take *kurchi* as tentatively equivalent to *guruchi* or *gurige*, the former of which is the name of a tree and the latter that of a plant.

³ *Aḷvu* is the same as *aḷivu* or *aḷipu* which means 'ruin, waste.' It also means 'the burning (of forest fire) beyond the limit.' Perhaps *pēr-aḷvu* is to be explained as 'big waste,' though its exact significance is not clear to me.

⁴ I have taken *keḷagaṇa* (*keḷagaṇa*) in the sense of 'eastern'; compare the Tamil word *kīl*.

⁵ *Gadare* is perhaps synonymous with *kadara*, and *uḷugu* means 'attached to, or loving.' As the *kadara* (*mimosa*) plants could be poetically said to be attached to one another when they are densely grown, I have taken tentatively, the phrase *uḷugu-gadare* to mean 'a *mimosa*-bush.'

⁶ *Kombu* in Tamil means the outlet of a tank. Hence *kaḍegombu* may denote 'the remote (*kaḍe*) outlet.'

⁷ Dr. Winslow explains *taḷuḍāḷai* as the shrub *Clerodendrom phlomisoides* which is known to cure flatulency (*vāṭamaḍakki*).

⁸ *Uḷḷāi* (perhaps *uḷḷiṇḍi* [ke] of the text) is according to Dr. Winslow 'a kind of cotton shrub' and *aṅgine*, according to the same authority, is 'a species of aloes.'

tender tamarind (*tree*); from the tamarind (*tree*) the ditch that runs into (*the tank*) Nalambasamudra; from the ditch, in an easterly direction, the banyan (*tree*) in pebbles (*i.e.* in a gravelly soil); east of it (*the tank*) Kōvanakere. There, (*is*) the eastern (*boundary*) stone; (*thence*) the southern embankment of the tank of Budugūru; likewise, to the east, the elephant-[like] boulder; (*thence*) to the east the big banyan (*tree*); likewise, to the east, the southern ditch of (*the tank*) Paṭṭidamanēri; to the east of that ditch the short banyan (*tree*) (?)¹; to (*its*) south the natural pond (*sope*) of Baṇḍalvaralu(?); likewise, to the south the ditch with the fig tree³

[Ll. 95 to 110 contain four of the usual imprecatory verses].

TRANSLATION OF INSCRIPTION B.

The prosperous Ayyapadēva, the asylum of truth, son of the illustrious Mahēndra-Nalamba, having given Budugūru with libations of water,³ the glorious Lōkayya, younger brother of Dōsayya, who is the illuminator of the doctrine of the Arhats, presented (*that village*) to the *basadi* of Nidhiyanna. (*And*) Nidhiyanna too, presented (to the same *basadi*) for worship (*therein*) a garden on the western bank of having acquired (*it*).

No. 15.—KARAMDANDA INSCRIPTION OF THE REIGN OF KUMARAGUPTA

[GUPTA-] SAMVAT 117.

By PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

This inscription is incised on a stone *linga* which was excavated from an ancient site called Bharādhi Pih near the village of Karamdāṇḍā, about 12 miles from Faizābād on the road to Shāhganj, District Faizābād, United Provinces. Karamdāṇḍā will be found as Karamdanda in the Indian Atlas, Quarter Sheet 87 S.E., at 82° 4' long. and 26° 40' lat. The existence of the inscription was first brought to notice by Kunwar Kamta Prasad, Deputy Collector, Faizābād. A preliminary account of the find has been given by Dr. Vogel in his *Annual Report*, 1907-08, page 39, and I now publish the inscription from impressions supplied by him.

The *linga* itself consists of an upper, circular portion, 1' 1" high and 10⁷/₈" in diameter, rising from an octagonal base 1' 9" high. The lower portion of the base including the end of the inscription has been broken. The *linga* will be deposited in the Provincial Museum, Lucknow.

The inscription itself is incised on the base and covers a space 1' 5¹/₂" high and 1' 7¹/₂" broad. The letters in the uppermost right hand corner are much effaced, but they can be restored from other inscriptions. Across the base, at a distance of 11" from the bottom, runs a line, which has made some of the top *mātrās* indistinct in the impression, and the final portion of the inscription has been broken off. In other respects, it is in an excellent state of preservation.

The characters belong to the western variety of the Gupta alphabet. The short *u* is denoted in two different ways, compare *Kumārāgupta* in lines 3 and 7, where the *u* of *gu* has two

¹ It is doubtful if the Sanskrit *vaṭa* (banyan) could be compounded with the Kanarese *kiru*=small. *Kiruvāṭi* may denote a plant not explained in the dictionaries.

² The last words at the end of this description of the boundary line are not intelligible to me. We must have expected some words which mean—'the boundary thence joins the (starting) point.'

³ The phrase *dhāreyaṇ=oreḍu krḍe* would have been enough to express the idea, as in l. 45 f. of inscription A.; *udaka-pūreṇam*, though redundant, has perhaps, been put in with the object of introducing a familiar Sanskrit phrase.

१ ॐ नमो भगवते वासुदेवाय ॥
 २ कृष्णाय नमः ॥ कृष्णाय नमः ॥ कृष्णाय नमः ॥
 ३ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ४ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ५ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ६ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ७ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ८ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ९ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 १० श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

different forms. Note also *nu* in *-nudhyātasya*, line 2. The form of the initial *i* in *ity=ēvam*, line 8, is the same as in the Kahāurū pillar inscription.¹ With regard to orthography I may note the doubling of a consonant before *r* in *-gōttra-*, lines 5 and 10 (but *putrō*, line 5, *putrah*, line 6) and after *r* in *-pūrvvāyām* and *-āchāryy-*, line 4, and *yathā-karttavya-dhārmika-karmmanā*, line 9; the change of an anusvāra to *n* before *d* in *=syān=divasa-pūrvvāyām*, line 4; the use of *chchh* in the beginning of a word in *Chchhandōgy*, line 4; and the use of *s* at the end of a word before *s* in *kumārāmātyas=Śikhara-*, line 6.

The inscription refers itself to the reign of the ancient Gupta king Kumāragupta I., and is dated in [Gupta-] Samvat 117, on the tenth day of Kārttika, corresponding to A.D. 436. It is therefore of almost the same date as the completion of the temple of the Sun when Kumāragupta's subordinate Bandhuvarman was governing at Daśapura.²

It registers a gift made by Prithivishēṇa, the son of Chandragupta's *kumārāmātya* Śikharasvāmin, who was the son of Vishnupālita-bhaṭṭa, the son of Kuramāavyabhaṭṭa, of the Chhandōgas, whose *gōtras* were [Āśva] and Vājīn. The former *gōtra* is new to me. The Vājīns also occur elsewhere. Prithivishēṇa is described as the *mantrin* of Kumāragupta, as his *kumārāmātya* and subsequently as his *mahābalādhikṛita*. The gift was made for the worship of the Mahādēva known as Prithiviśvara, i.e. probably the *līnga* on which our inscription has been incised, with proper righteous offerings. The portion containing the names of the donees has, unfortunately, been lost, and what is lost cannot be restored with absolute certainty. So far as I can see, the donees must have been certain Brāhmaṇas from Ayōdhyā, who were living in the vicinity of Mahādēva Śailēśvara, who belonged to various *gōtras* and *charaṇas*, and were proficient in observances, in sacred study, in the *mantras*, the *sūtras*, *bhāshyas* and *pravachanas*, and who had something to do at the *dēvadrōṇī*, i.e. image procession at Bhāraḍī. . . This interpretation is, however, far from being certain. The restoration of the words denoting the various branches of learning in which the donees are said to have been fully versed, is, I think, certain. The geographical name Bhāraḍī is a mere conjecture. What remains of the letters seems to favour it. The name of the place where the *līnga* was found is said to be Bharādhi Dīh, but it is not possible to identify this form with Bhāraḍī. I would compare the word *Bharaḍīya* found in one of the inscriptions on the Sāñchi stūpa³ where Professor Bühler reads: [bha]raḍīyasa supurisasa yugapajakasa dānaṁ. I would translate "the gift of the holy man Yugapajaka, from Bhāraḍī." I am unable to restore the four *aksharas* following after *Bhāraḍī*. They look like *d. s. m. d. S. m. d.* perhaps stands for *samudra*, which is an epithet of Śiva. The word *dēvadrōṇī* is known from lexicographers⁴ and said to mean "idol procession."

TEXT.

- 1 Namō Mahādēvāya | Ma[hārājādhirāja-śri-Chandragupta-pād-ā]-
- 2 nudhyātasya chatudhu(r-u)dadhi-salil-āsvādita-ya[śasō mahārāja]-
- 3 dhirāja-śri-Kumāraguptasya vijaya-rājya-samvatsar[ē śatē saptadaś-ōttarē]
- 4 Kārttikamāsa-daśama-divasē-syān=divasa- pūrvvāyām [Chchhandōgy-āchāryy-Āśva]-
Vājī-
- 5 sagōttra-Kuram[ā]ravya-bhaṭṭasya putrō Vishnupālita-bhaṭṭas=tasya putrō⁵
mahārā-
- 6 jadhijāja⁶-śri-Chandraguptasya mantri kumārāmātyas=Śikharasvāmy=abhāt=tasya
putrah

¹ Gupta Inscriptions, Plate ix. A. text-line 7: *i* of *ity=anya-samjñō*.

² Ibid. No. 18

³ Above, Vol. II. p. 105, No. 74.

⁴ The St. Petersburg Dictionary refers to the *Trikāṇḍaśeṣa* 2, 7, 8, and the *Hārāvali* 129.

⁵ The actual reading is perhaps *putrō*.

⁶ Read *jādhirāja*.

- 7 . Prithivīshēṇō mahārājādhirāja-śrī-Kumārāguptasya mantri kumārāmātyō=na-
 8 ntaraṁ cha mahābalādhikṛitaḥ(tō) bhagavatō Mahādēvasya Prithivīśvara ity-ēvaṁ
 samākhyātasy=ā-
 9 sy=aiva bhagavatō yathā-karttavya-dhārmika-karmmaṇā pāda-śuśrūṣaṇāya , bhaga-
 vach=Chhai-
 10 lēśvarasyāmi-mahādēva-pādamūlē Āyōdhyaka-nānā-gōtṛa-charaṇa-tapaḥ-
 11 svādh[y]āja-mantra-sūtra-bhāṣhya-pravachana-pāraḡa-Bhāraḡi-d. s. m. d. dēvadrōṇ[y]ām

TRANSLATION.

Obeisance to Mahādēva. In the victorious reign of the *mahārājādhirāja*, the illustrious Kumārāgupta, whose fame was tasted by the waters of the four oceans (and) who meditated on the feet of the *mahārājādhirāja*, the illustrious Chandragupta, in the 117th year, on the tenth day of the month of Kārttika, on this day specified as above, the minister of the *mahārājādhirāja*, the glorious Kumārāgupta, (*his*) *kumārāmātya* and subsequently (*his*) *mahābalādhikṛita* Prithivīshēṇa, the son of Śikharasvāmin, the minister, the *kumārāmātya* of the *mahārājādhirāja*, the illustrious Chandragupta, (*who*) was the son of Vishṇupālitabhāṭṭa, the son of Kuramārvyabhāṭṭa, a teacher of the Chhandoga (*vēda*), of the *gōtras* Aśva and Vājin, (*gave*) for the sake of obeisance to the Lord Mahādēva, known as Prithivīśvara, with proper and righteous offerings, at the feet of the Lord Śailēśvarasvāmi-Mahādēva, to . . . from Ayōdhyā, of different *gōtras* and *charaṇas*, perfected in observances and study, in the *mantras*, the *sūtras*, the *bhāṣyas* and *pravachanas*, who at the procession of the image (of Śiva ?) at Bhāraḡi

No. 16.—SUNAO KALA PLATES OF SANGAMASIMHA;

[KALACHURI-] SAMVAT 292.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

These plates were originally brought to light by the late Mr. A. M. T. Jackson, who published them in the *Journal of the Bombay Asiatic Society*.¹ Mr. Jackson's edition was not accompanied by a facsimile of the original, and it was not, therefore, possible to judge about the palaeographic character of the grant. I now re-edit it from impressions which I owe to the kindness of Mr. Henry Cousens.

The plates are two in number, and they were, according to Mr. Jackson, found in November 1898, "buried about two feet below the surface of a cart track in the village of Sunev Kulla in the Hānsot Mahal of the Broach District . . . The first plate is entire. The second has suffered damage (1) by the wrenching off of the seal, which has destroyed a few *aksharas* in the first line, and (2) by the breaking off of a piece of the left-hand edge, which has destroyed one *akshara* in line 4, two in line 5, two in line 6, and one in line 7 . . . The lower edge of the first plate was formerly attached to the upper edge of the second by two copper rings, one of which remains attached to each of the plates. The seal, which was probably carried by the left-hand ring, has been wrenched off and is lost. The letters are deeply cut and in many places show through on the back of the plates."

The two plates are of the same size, measuring $12\frac{1}{2} \times 6\frac{1}{2}$ ". The first contains 12, and the second 13 lines of well executed writing. The average size of the individual letters is $\frac{1}{4}$ ". The characters belong to the southern class and are closely connected with the form

¹ Vol. XX. pp. 211 and ff.

occurring in Valabhi inscriptions, in those of the Gujarāt Chalukyas, and in the Sarsavpi plates of Buddharāja.¹ Mr. Jackson has noted a peculiarity which is found in most of the letters, viz. a distinct triangular head. With regard to individual letters we may note the initial *ē* in *ēshīm*, l. 12; the form of *au* in *Laukākshi*-, l. 6, *Lauhāyana*-, l. 7. and *-pauṭrānvaya*-, l. 11; the two forms of *l*, e.g. in *kutalam*-, l. 3, and *Gālava*-, l. 5; the final *t* in *kēnachit*, l. 13, and *vasēt*, l. 20, and the *jihvāmūliya* in *-ōpanayak-kāryyaḥ*, l. 15. A final *m* perhaps occurs in *varṭitavya[m]*, l. 14. The numerical symbols for 200, 90, 10, 5 and 2 occur in l. 25. The language is fairly correct Sanskrit, and, with the exception of four imprecatory stanzas in ll. 19-23, here ascribed to Vyāsa, the text of the inscription is in prose. The *saṁdhi* has been neglected in *samānudarsayati astu*, ll. 3-4; and *-kritya* *udakātisarggēna*, l. 12. The orthography calls for very few remarks. In l. 1 we find the Prākṛit form *Samgamasīhaḥ* instead of *Samgamasīnhaḥ*, and in l. 13 *karishayatām* instead of *karshayatām*. Consonants are doubled after *r*; thus, *sarvān*-, l. 2; *=Antarnarmadā-vishayāntarggata*-, l. 4; *-ādhyayya*-, ll. 6, 7, etc. The only exceptions are *=anvayya*, l. 3; *vidhyair=bhūtvā*, l. 14, and, in accordance with Pāṇini VIII. 4. 49, *-darsayati*, l. 3, and *varsha*-, l. 19. *dh* has been doubled before *y* in *-ānuddhyātā*, l. 1. Note also *Laukākshi*- instead of *Laugākshi*- in l. 6. The inscription which was issued from Bharukachchha, is one of the *Mahāsāmanta*, the *Mahārāja Samgamasīha* (-sīmha), and records the gift of the village *Śōṇavvā* in the *Antarnarmadā* district, to several brāhmaṇas, on the occasion of the *Mahākārttikā*, i.e. the full moon of the month Kārttika. It is dated in numerical symbols on the 15th day of the bright half of Kārttika of the year 292.

As pointed out by Mr. Jackson, the date must be referred to the Kalachuri era, and it would accordingly fall in either A.D. 540 or A.D. 541.² The donor, the *Mahārāja Samgamasīma*, is not elsewhere known, but I think Mr. Jackson is quite right in assuming that he was a feudatory (*mahāsāmanta*) of the Kalachuris. He infers this from the fact that *Śōṇavvā*, the village granted, is said to be situated in the *Antarnarmadā-vishaya*, i.e. according to him, "the district within (i.e. on this side of) the Narbadā." This, he says, "shows that it belonged to a kingdom whose seat also lay south of the Narbadā though it included also territory to the north of that river." I do not quite see how he arrives at this conclusion. The translation of *Antarnarmadā-vishaya* as "the district within the Narmadā" would be possible, but *antar* does not mean "on this side," but "between." The word has been explained as a *bahuvrīhi* by Dr. Fleet,³ meaning the country on both sides of the lower part of the Narmadā. I cannot therefore accept Mr. Jackson's explanation of the word *antarnarmadā-vishaya*, but I quite concur in his opinion that "on the whole the most probable supposition appears to be that *Samgamasīma* was a feudatory of the Kalachuris, whose era he used, and who were certainly recognised as supreme in the lower Narbadā valley about A.D. 580 when Niribullaka made his grant."⁴ The wording of our grant sometimes recalls the phraseology of the Sarsavpi plates;⁵ compare ll. 18-19 with ll. 26-27 of the latter, and, especially, the end of the two grants, where we have, in both cases, first an instrumental (*-prāpitājñayā* and *-vijñāpanayā*, respectively), then a *bahuvrīhi* ending in *-dātakaṁ* and followed by *likhitam*, and finally the date expressed in the same way in numerical figures. The late Professor Kielhorn has shown⁶ that the phraseology of the Kaṭachochuri grants was imitated by the Gurjaras and the Gujarāt Chalukyas. He inferred from this fact "that the family of these chiefs rose to independence only after the

¹ Above, Vol. VI. pp. 294 and ff.

² Compare Kielhorn, above, Vol. VI. p. 295, footnote 6. The date does not admit of verification.

³ *Ind. Ant.* Vol. XXXII. p. 66. Another possibility which I would prefer would be to explain *antar-narmadā* as meaning "between the Tapti and the Narmadā." Cf. *Antarnarmadā-vishaya* in the Pārḍi plates (above, p. 51); see Fleet, *Ind. Ant.* XXXIX. p. 97.

⁴ Above, Vol. II. p. 22.

⁵ *Ibid.* Vol. VI. pp. 294 ff.

⁶ *Ibid.* p. 296.

time of the Kāṭachchuri Buddharāja." Now Buddharāja's Sarsavṇī plates are dated in [Kalachuri] Saṁvat 361, corresponding to A.D. 609 or A.D. 610, and he was, according to the Nerūr plates¹ and the Bādāmi pillar inscription,² defeated by the Western Chalukya Maṅgalēśa. This seems to have been the first really important event in the history of the Western Chalukyas. Buddharāja's defeat by Maṅgalēśa must have taken place before the 25th October A.D. 601, if that be the date of the Bādāmi pillar inscription³. But even after that date he retained command of the country about Broach, for his Sarsavṇī plates, which are dated in A.D. 609 or 610 (see above), register the grant of a village in that district. The Traikūṭakas are known to have held sway in Southern Gujarāt in the last half of the fifth century, for Dahrasēna's Pārḍī plates are dated in [Kalachuri] Saṁvat 207,⁴ and a copperplate of his son Vyāghrasēna from the Surat District is dated in [Kalachuri] Saṁvat 231.⁵ The present grant belongs to the interval between Vyāghrasēna (Saṁvat 231) and Buddharāja (Saṁvat 361). Buddharāja must, according to the Bādāmi pillar inscription, have begun to reign before A.D. 601. We do not know how long his father Śaṁkaragaṇa, the overlord of the *Mahāpīlupati* Nirihullaka of the Sāṅkhēḍa plate,⁶ reigned, and we do not know anything of Śaṁkaragaṇa's father Kṛishṇarāja, but he, or his predecessor, must have been the overlord of Saṁgamasīmha. Our inscription, therefore, throws some light on the history of the Broach District in the first half of the sixth century.

Of the geographical names mentioned in our grant, Bharukachchha, the residence of the *Mahāsīmanta*, the *Mahārāja* Saṁgamasīmha, is the present Broach. Śōṇavvā, the village granted, must be identified with either Sunāo Kala, situated in 21° 28½' N. and 72° 54' E., or Sunāo Khurad, in 21° 29' N. and 72° 53½' E. The plates were found in the former place.

TEXT.

First Plate.

- 1 Ōm' [svasti] [||*] Bharukachchhā[n=]mātāpitṛ-pād-ānu[d]dhyātō mah[āsīma]nta-śr[i-mahā]rāja-Saṁgamasīhaḥ(sīmhaḥ)
- 2 [sarvvā]n=ēva svān=rājasthāniy-[ō]parika-kumārāmātya-vishayapaty-ārakshika-drām-gika-
- 3 kulaputraka-chāṭa-bhaṭ-ādīms=tadādēśakāripaś=cha kuśalam=anuvārnya samanundarśa-
- 4 yati astu vō viditām yath=āsmābhir=Antarnnarmmadā-vishay-āntarggata-Śōṇavvā-grāmō Bhāru-
- 5 kachchhaka-Chhandōgi-sagōtra-Chhandōga-sabrahmachāri-brāhmaṇ-Ānantadatta tathā Gālava-
- 6 sagōtra-Chhandōga-sabrahmachāri-Prajāpatiśarmma tathā Laukākshi-sagōtr-ādhvaryyu-sabrahma-
- 7 chāri-Śivadēva tathā Lauhāyana-sagōtr-ādhvaryyu-sabrahmachāri-Bhāṇudēva tathā Pauṇḍri(?)sa-
- 8 gōtra-bahvricha-sabrahmachāri-Bhavaruchibhyō bali-charu-vaiśvadēv-āgnihōtra-havana-pāñcha-
- 9 mahāyajña-kriy-ōtsarppaṇ-ārttham=āchandr-ārkk-ārṇava-graba-nakshatra-kshiti-sthiti-samakālinah
- 10 sōdraṁgas=sōparikaras=sabhūta-vāta-pratyāyō=chāṭa-bhaṭa-prāvēśyō bhūmichchhidra-nyāyēna

¹ *Ind. Ant.* Vol. VII. p. 161.

² *Ibid.* Vol. XIX. p. 16.

³ Compare Kielhorn's *List of Southern Inscriptions*, No. 5.

⁴ Above, p. 51.

⁵ See Jackson, *Journal Bombay Asiatic Soc.*, Vol. XXIII. p. 6; also p. 52 f. above.

⁶ Above, Vol. II. p. 23.

⁷ Expressed by a symbol.

i.

2 3 4 6 8 10 12

1 2 3 4 5 6 7 8 9 10 11 12

13 14 15 16 17 18 19 20 21 22 23 24

25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

ii.

14 16 18 20 22 24

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

- 11 putra-pautr-ānvaya-bhōgyō mātāpitṛrōr-ātmanaś=cha puṇya-yaśō-vāptayē=dya puṇyata-
mān
12 mahākārttikī-tīthim-agikṛitya¹ udakātisarggōṇa pratipādito yata ēśhām brāhmaṇānām

Second Plate.

- 13 uchitayā brahma[dēy-āgrahā]ra-sthityā bhūmijatā[m] kṛi[sha]tām [ka]rishayatām²
pradisatām cha na kēnachit
14 nishēdhē varttitavya[m] tadgrāma]-nivāsibhir=apy=am[i]shām vidhēyair=bhūtva
samuchita-
15 mēya-hiranyādi-pratyāy-ōpanayaḥ=kāryyaḥ [*] bhaviṣhyad-rājabhiś=ch=āsmad-varṣ-
yair=anyair=vvā sā-
16 [mā]nyam bhūmidāna-puṇya-phalam=abhivāñchadhīr=vvibhavān=abhāv-ānubā[n]-
dhān=āyur=vvīyōg-ā-
17 [nuga]tām guṇāmś=cha dirghhakāl-ānugūṇān=vigaṇayya dānam cha guṇavatām=
avadātam=iti
18 [pramā]ṇikṛitya śaśikara-śuchi-ruchiram chirāya yaśa[ś]=chichishubhir=ayam=asmad-
dāyō=numantavyaḥ
19 [pāla]yitavyaś=ch=ēti || uktaṁ cha bhagavatā Vyāsēna || Shashtīm varshasahasrāpi
svarggē mōdati
20 [bh]ūmidāḥ [*] āchchhētā ch=ānumantā cha tāny=ēva narakē vasēt || Bahubhir=
vvasudbā bhuktā rājabhis=Sa-
21 gar-ādibhiḥ [*] yaśa yaśa yadā bhūmis=tasya tasya tadā phalam || Pūrvvadattām
dvijātibhyō ya-
22 tñud=raksha Yudhishtīra [*] mahīm mahimatām śrēṣṭha dānāch=chhrēyō=nupālanam ||
-Vindhyātavishv=atō-
23 yāsu [ś]ushka-kōṭara-vāsinaḥ [*] kṛishṇāhayō=bhijāyantē pūrvvadāyān=haranti yē ||
24 Mahāpratīhāra-Gōpādhyaka-prāpitājñayā sāndhivigrahika-Rēvādhyaka-dūtakaṁ
25 li[khi]tām Vishṇushēṇēn=ēti || Sam 200 90 2 Kārttika śu 10 5.

TRANSLATION.

Om. Hail! From Bharukachchha,—the mahāsāmanta, the illustrious mahārāja Saṁgamasīha (sīmha) informs all his (subordinates, viz.) rājasthānīyas, uparikas, kumārā-mātyas, district officers, ārakshikas, drāṅgikas, kulaputrakas, district officers (chītas), bhāṭas, and others, and those who carry out the orders, after having greeted them, as follows :—

Be it known to you that the village Sōṇavvā, situated in the Antarnarmadā district, has to-day, with reference to the holy Mahākārttikī tīthi,³ been granted by us for the obtainment of merit and fame for (our) parents and ourselves, with pouring out of water, for as long as the moon, sun, the sea, the planets, the stars and the earth endure, with the udraṅga, with the uparikara and with the bhūtavātapratyāya, not to be entered by district officers and soldiers, according to the maxim of bhūmichchhidra, to be enjoyed by the succession of sons and sons' sons, to the (undermentioned) residents of Bharukachchha,⁴ (viz.) the Brāhmaṇa Anantadatta of the Chhandōgi gōtra, a student of the Chhandōga (śākhā); Prajāpatiśarma of the Gālava gōtra, a student of the Chhandōga (śākhā); Śivadēva of the Laukākshi (Laugākshi) gōtra, a student of the Adhvaryu (vēda); Bhāṇudēva of the Lauhāyana gōtra, a student of the Adhvaryu (vēda); and to Bhavaruchi of the Pauṇḍri (?) gōtra, a student of the Rīgvēda (bahuvrīcha),

¹ Read =adhikṛity=ōdakāti-.

² Read karshayatām.

³ A festival in honour of Śiva's victory over Tripurāsura, at the full moon of Kārttika.

⁴ The construction in the following is rather loose. Bhārūkachchhaka probably belongs to all the names in the following.

for the maintenance of the five great sacrifices, (*viz.*) *bali*, *charu*, *vaiśvadēva*, *agnihōtra* (and) *havana*, and of (*other*) rites. Wherefore nobody should make any obstruction to these brāhmaṇas, while they enjoy (*the granted land*) according to the rules relating to *brahmadēyas* and *agrahāras*, cultivate (*it*), cause (*it*) to be cultivated and assign (*it to others*). And the inhabitants of that village should obey their (*orders*) and make over to them the customary *mēya*,¹ gold, and other revenue. And let future kings, whether of our own family or others, desirous of sharing in the common merit of (*this*) donation of land, while reflecting that wealth is liable to perish, that life is followed by separation, and that virtue lasts for a long time, keeping in view that gifts to virtuous people are excellent, and anxious to accumulate for a long time fame resplendent and bright as the rays of the moon, consent to this our gift and preserve it. And it has been said by the venerable Vyāsa: [Here follow four of the usual imprecatory stanzas]. According to the order brought by the *mahāpratihāra* Gōpādhyā, (*this edict*), the *dūtaka* of which was the *sāndhivigrahika* Rēvādhyāka, was written by Vishnushēṇa.

The year 200 90 2 Kārttika śu 10 5.

No. 17.—BALERA PLATES OF MULARAJA I;
SAMVAT 1051.

By PROFESSOR STEN KONOV, PH.D.; CHRISTIANIA.

These plates have already been noticed by Mr. H. H. Dhruva² and Munshi Debiprasad.³ They are in the possession of the Brāhmaṇa Dēvarām of Bālērā, in the Sānchūr District, Jōdhpur State. I edit them from impressions supplied by Mr. D. R. Bhandarkar.

There are two plates measuring $7\frac{1}{2}'' \times 5''$, and each of them is inscribed on one side only. There are altogether 21 lines of writing, 10 on the first and 11 on the second plate, and the plates are in an excellent state of preservation. They were held together by a ring, which had been broken when the plates came into Mr. Bhandarkar's hands. There was no seal.

The character is northern Nāgarī of the 10th century. The virāma is used in *saṁvat*, l. 1; *pūrvavāt*, l. 2; *vasēt*, l. 19, and *-purushān*, l. 4. There are very few orthographical peculiarities. *V* is used for *b* throughout, and *s* is written instead of *ś* in *sāsanam*, l. 19. A consonant is doubled after *r* in *-vinirggat-*, l. 10; *svarggē*, l. 18; *=abhyarchchya*, l. 7; *-dharmma-*, l. 13; *pūrvavāt*, l. 2, etc. On the other hand, no doubling takes place in *-Durlabhāchārya-*, l. 11.

The language is Sanskrit, and, with the exception of an imprecatory *śloka* in ll. 18-19, here ascribed to Vyāsa, the whole of the inscription is in prose.

The inscription is one of the *Mahārājādhirāja* Mūlarāja I., the founder of the Anhilvād branch of the Chaulukyas. Two other inscriptions of Mūlarāja are known. The oldest, which is dated in Vikrama-Saṁvat 1030, on the 5th day of the bright half of Bhādrapada, corresponding to Monday, the 24th August A.D. 974, has been noticed by Mr. Dhruva.⁴ The other is the Kadī plate of Vikrama-Saṁvat 1043, the 15th day of the dark fortnight of Māgha, on a Sunday corresponding to the 2nd January 987.⁵ Our inscription is the latest one of Mūlarāja, and it is dated Saṁvat 1051, on the 15th day of the bright fortnight of Māgha, at a lunar eclipse

¹ *Mēya*, what is to be measured, is a technical term; cf. *Gupta Inscr.* p. 257, l. 12; above Vol. II. p. 364, l. 8 of the text; Vol. IV. p. 144, l. 9 of the text; Vol. VII. p. 61, l. 4 of the text; and Vol. IX. p. 344, line 9 of the text. Compare *tulya-mēya*, above Vol. VII. p. 160, footnote 9.

² *Vienna Journal*, Vol. V. p. 300.

³ *Proceedings of the Asiatic Society of Bengal*, 1892, p. 168.

⁴ *Vienna Journal*, Vol. V. p. 300.

⁵ *Ind. Ant.* Vol. VI. p. 191 f.

(I. 6), corresponding to Saturday, the 19th January 995, when there was a lunar eclipse, visible in India. None of these inscriptions teaches us much about Mularāja. According to the Kaḍi plates, he belonged to the Chaulukikas, was the son of the *Mahārājādhirāja* Rāji, and had, by his own arm, conquered the Sārasvata-maṇḍala. The Gujarāt chronicles state that Rāji was king of Kalyāṇakaṭaka in Kanauj, and add some tales about him, which have not, however, been corroborated by inscriptions. The information which can be gathered about Mularāja from other inscriptions of his family, is also meagre. He is called "the sun who brings the lotus-pond of the Chaulukya family into blossom" (Kaḍi plates of Jayantasinhā, Bhīmadēva, and Tribhuvanapāla¹). Only conventional praise is bestowed on him in the *Vaḍnagar prasasti*,² where we read,—

(V. 4.) Illustrious Mularāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and gained the affection of his subjects by exceedingly light taxes (as the moon pleases by exceedingly cold rays).

(V. 5.) He made the Fortuna of the kingdom of the Chāpōtkata princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmaṇas, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

The Gujarāt chroniclers know more about Mularāja's dealings with the Chāpōtkatas. The late Professor Bühler has, however, shown³ that not much credit can be given to them, and it is safer to abstain from using them.

Mularāja's charities are also alluded to in the *Dēvapattana* inscription,⁴ where we are introduced to the astrologer Ūyābhaṭṭa, whose three sons Mādhava, Lūla and Bhābha the king charged with the supervision of these charities.

The chroniclers state that Mularāja reigned from Vikrama-Saṁvat 998-1053, and they tell us about his expeditions against other kings. Shortly after his accession, they inform us, he was attacked by the Rāja of Śākambharī and Bārāpa, the general of Tailapa, or, according to the *Sukṛitasamkīrtana*, of the king of Kanauj. The Śākambharī king must have been the Chāhamāna Vighararāja,⁵ whose Harsha inscription⁶ is dated in Vikrama-Saṁvat 1030.

Bārāpa is described as a Chālukya⁷ or a Chaulukya,⁸ who is said to be descended from the mythical Chaulukya and a Rāshtrakūṭa princess. Dr. Fleet⁹ doubts that Bārāpa was the general of Tailapa, because he was a Chaulukya and not a Chālukya like the latter.¹⁰ Whatever his origin was, he certainly succeeded in establishing himself in Lāṭa, where we find his grandson Kirtirāja as *mahāmaṇḍalēśvara* in Śaka 940, and Kirtirāja's grandson Trilōchanapāla in Śaka 972. According to the chronicles, Bārāpa drove Mularāja back to Kanthādurga (the modern Kanthkōṭ in the eastern division of Kachh), but was later on defeated by him.

That Mularāja was also at war with the Kalachuris has been inferred from the *Dēōlī*¹¹ and *Karhād*¹² plates of the Rāshtrakūṭa Kṛishṇa III, dated Śaka 862 and 880 respectively, where we are told that "on hearing of the conquest of all the strongholds in the southern

¹ *Ind. Ant.*, Vol. VI. pp. 196 and ff.

² *Ind. Ant.*, Vol. VI. pp. 180 and ff.

³ See *Vienna Journal*, Vol. VII. p. 191.

⁴ *Vienna Journal*, Vol. VII. p. 89.

⁵ *Bombay Gazetteer*, Vol. I. Part II. p. 431.

⁶ The form *Chālukya* however also occurs; see *Vienna Journal*, Vol. VII. p. 89.

⁷ Above, Vol. V. pp. 188 and ff.

⁸ Above, Vol. I. pp. 293 and ff.

⁹ Above, Vol. II. p. 438, vv. 7-10.

¹⁰ Above, Vol. II. pp. 116 ff.

¹¹ *Ind. Ant.* Vol. XII. pp. 201 and ff.

¹² Above, Vol. IV. pp. 278 ff.

region, simply by means of his (Kṛishṇa's) angry glance, the hope about Kālāñjara and Chitrakūṭa vanished from the heart of the Gūrjara." The same events are probably alluded to in the (spurious) Lakshmēśvarā inscription of Śaka 890¹ where it is stated that Mārasimha conquered the Gūrjara under orders of Kṛishṇarāja.

I have already mentioned that, according to the chroniclers, Mūlarāja reigned till Vikrama-Saṁvat 1053. This agrees well with the fact that he is mentioned as a contemporary in the Bijapur inscription of the Rāshtrakūṭa Dhavala of Hastikunḍī,² which is dated in that year.

The object of the present copper-plate is to record a grant, made on the occasion of a lunar eclipse, to a certain Dīrghāchārya, the son of Durlabhāchārya, an immigrant from Kanyakubja. The writer of the grant was the *kāyastha* Kāñchana, who also wrote the Kaḍi plates of Saṁvat 1043³ and whose son Vaṭeśvara occurs as the writer of the Kaḍi plate of Bhīmadēva of Saṁvat 1086.⁴ The *dātaka* was the mahattama Śivarāja.

The grant consisted in the village Varanaka in the Satyapura-maṇḍala. Its boundaries were, to the east the village Dhanāra, to the south Gundāuka, to the west Vōḍha, and to the north Mētravāla. Satyapura is the present Sānchōr in the Jōdhpur State. Munshi Debiprasad states that Varanaka is said to be the site of the modern village of Bālērā (Indian Atlas, Sheet 21 N. W., 71° 32' long., 24° 43' lat.), where the plates are now found. I do not know his authority for this statement, and it seems more likely that we have to look for Varanaka farther east, where we find a village Gondau, which might correspond to Gundāuka, at 72° 3½' long. and 24° 49' lat. To the north of Gondau is the village Mirpur, which might be a later form corresponding to Mētravāla, while Bodan, to the north-west, perhaps represents Vōḍha, and Dantwara, to the north-east, Dhanāra.

The grant was issued from Anahilapāṭaka, i.e. Anhilvād.

TEXT.

First Plate.

- 1 Ōm⁵ saṁvat 1051 Māgha śudi 15 ady=ēha śrīmad-Anahilapāṭa-
- 2 kē rājāvali pūrvavat ⁶paramabhaṭṭāraka-mahārājādhirāja-
- 3 paramēśvara-śrī-Mūlarājādēvaḥ svabhujyamāna-Satyapura-maṇḍa-
- 4 l-āntahpāti-Varanaka-grāmē samasta-rājapurushān vrā(brā)hmaṇ-ottarām-
- 5 s=tannivāsi-janapadāmś=cha vō(bō)dhayaty-astu vaḥ saṁviditam yathā a-
- 6 dya sōma-grahana-parvvaṇi charācharagurum bhagavāntam= Amvi(bi)kāpati-
- 7 m=abhyarchohya mātāpitrōr=ātmanas=cha puṇya-yaśō-bhivṛiddhayō upari-
- 8 likhita-Varanaka-grāmō=yam sva-sīmā-paryāntaḥ sa-vṛiksha-mālā-
- 9 kulah sa-kāshṭha-triṇ-ōdak-ōpētaḥ sa-daṁḍa-daśāparādhaḥ śrī-
- 10 Ka[n]yakuvja(bja)-vinirgat-āsēshavidyāpārāga-tapōnidhi-

Second Plate.

- 11 śrī-Durlabhāchārya-utāya śrī-Dīrghāchāryāya śāsa-
- 12 nēn=ōdakapūrvvam=asmābhiḥ pradatta iti matvā asmad-vamśajair=a-

¹ *Ind. Ant.* Vol. VII. p. 104.

² *Jour. Beng. As. Soc.* Vol. LXII., Part I. p. 311. See also pp. 17-24 above, where the text of the inscription has been published by Pandit Ram Karna of Jodhpur. Dhavala is there stated to have assisted Dharapivarāha against Mūlarāja. According to Prof. Kielhorn, Dharapivarāha was perhaps one of the Chūḍāsamā chiefs.

³ *Ind. Ant.* Vol. VI. p. 192.

⁴ Expressed by a symbol.

⁵ *Ibid.* p. 104.

⁶ The ā-mātrā in -bhaṭṭāraka- seems to have been originally forgotten.

- 13 parair=api bhāvi-bhoktribhir=asmat-pradatta-dharmma-dāyō=yam=anumam-
 14 tavyaḥ pāṇiyaś=cha | aśya cha grāmasya pūrvvasyām dīśi Dhanā-
 15 ra-grāmō dakṣiṇasyām Guṇḍāuka-grāmaḥ paśchimāyām Vōḍha-grāma
 16 uttarasyām Mētravāla-grāma iti chatur-āghāt-ōpalakṣhitō=
 17 yaṁ Ghāghalikūpa-tribhāg-ōdakēna saha dattaḥ || uktaṁ cha bhagava-
 18 tā Vyāsēna || shashṭir=vvarsha-sahasrāṇi svarggē tiṣṭhati bhūmidaḥ | āchchhē-
 19 ttā ch=anumamāntā cha tāny=ēva narakam(kē) vasēt || Likhitam=idam
 sā(śā)sanam
 20 kāyastha-Kāñchanēna || dūtō=tra mahattama-śrī-Śivarājaḥ || [Representation of a
 flower].
 21 śrī-Mūlarājasya ||

TRANSLATION.

Om. Samvat 1051, the 15th of the bright (fortnight) of Māgha. Today, in the famous Anahilapātaka,—the *rājīvalī* as before¹—the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious Mūlarājadēva, addresses all *rājapurushas* and all people, Brāhmaṇas and others, residing in Varanākagrāma, which belongs to the Satyapura-maṇḍala in his realm:—Be it known to you that, after having today, at the eclipse of the moon, worshipped the lord of the world, the holy husband of Ambikā (i.e. Śiva), the above mentioned village, Varanaka, up to its proper limits, with its groves of trees, with its wood, grass, and water, with the fines arising out of the ten flaws, has been given by us, by a charter, after libations of water, in order to increase the religious merit and the fame of our parents and ourselves, to the illustrious Dīrghāchārya, the son of Durlabhāchārya, who had come from Kanyakubja, who was accomplished in all kinds of lore and (*who was*) a treasure of austerity. Knowing this, future rulers of our lineage or others, should approve of and preserve this my religious gift. (*And*) it has been given, defined with its four abutments,—viz. to the east of this village Dhanāra village; to the south Guṇḍāuka village; to the west Vōḍha village; and to the north Mētravāla village,—and together with the water of a third of the Ghāghalī kūpa. And it has been said by the venerable Vyāsa: The giver of land remains 60,000 years in heaven. But he who rescinds (*a gift*) or approves of (*its being rescinded*), resides in hell for the same (*period*). This grant was written by the *kāyastha Kāñchana*. The messenger was the *mahattama*, the illustrious Śivarāja. (*The sign manual*) of the illustrious Mūlarāja.

No. 18.—PESHAWAR MUSEUM INSCRIPTION OF VANHADAKA;
LAUKIKA-SAMVAT 538.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

The stone on which this inscription is incised, was transferred to the office of the Superintendent, Archaeological Survey, Frontier Circle, from the office of Dr. Stein in 1907. Dr. Stein informs me that the inscription was not found by him. It is said to hail from the Hazārā District, but nothing is known for certain about its origin. I edit it from impressions furnished by Dr. D. B. Spooner.

The stone measures 18" × 10", and bears six lines of writing. The central portion of the last line has been lost. A peculiarity of this inscription is that the letters are not incised but

¹ The words *rājīvalī pūrvvavat* also occur in Bhīmādēva's plates, (*Ind. Ant.* Vol. VI. 194; 199; 201; 203; 205; 206; Vol. XI. p. 71). A similar phrase, *rājīvalī pūrvvat*, is found in Mūlarāja's and Jayantasiṃha's Kaṭi plates (*ibid.*, Vol. VI. pp. 192 and 196). They are always prefixed to the description of Mūlarāja, and probably belong to the approved preamble of grants kept in the royal archives.

raised, as is usual in Muhammadan inscriptions. An older instance of the use of raised letters in a Sanskrit inscription is afforded by the legend on a statue of the Buddha unearthed by Mr. Oertel at Sarnāth.¹

The characters of the inscription are Śāradā. Among individual letters I note the form of *sa* in *ataśi*, l. 1, of *ja* in *gaja*, l. 3, of *ḍa* in *Śuraḍē*, l. 4, -*Vāṇhaḍakēna*, l. 5, and the ligatures *ky* in *lōkya*, l. 3, *rg* in *-kargī*, l. 6, and *ṇh* in *-Vāṇhaḍakēna*, l. 5. The final form of *t* is found in ll. 3 and 7, and that of *m* in ll. 2 and 5. The inscription contains the numeral symbols for 3, 8 and 1 in l. 4. Note the form of 8.

The language is Sanskrit, with some mistakes, which show that the author was not a very good scholar. Compare *-kuma-* for *-kusuma-*, l. 1, etc. The Sanskrit of the two last lines is particularly weak. With the exception of the invocation to Viṣṇu in ll. 1 and 2, which is written in the Āryā metre, the inscription is in prose.

The object of the inscription is to record the construction of a tank by *śrī-Vāṇhaḍaka* for the benefit of his father *śrī-Īśvara*, the son of *śrī-Śuraḍē*. The *sthapati* was Śingāli Kargī, the son of Kāli, and he seems to be described as belonging to the *draṅga* of Navagrāma. I am, however, unable to make out the last words of line 6 with certainty. The tank was completed on Saturday, the thirteenth day of the bright fortnight of Kārttika, in the year 38 in the Lōkya-saṃvat denoted by the arrows (5) and hundred augmented by the elephants (8) and thirty. This date is of interest in more than one respect. In the first place it is not usual to indicate the hundreds in dates of the Laukika era. Mr. R. D. Banerji² even goes to the length of remarking that "if in a date the hundreds are mentioned, it is absolutely certain that it cannot be referred to the Laukika era." This statement cannot any more be upheld in the face of our inscription, where the year is given as *śara*, i.e. five, hundred, and *gaja*, i.e. eight, and thirty. Paṇḍit Mukundram also informs me that the hundreds are actually sometimes added in Kashmīr *lōkē*, in common life, not however in books. It is then interesting to note that, in the repetition of the date in figures, the hundreds are omitted. Professor Jacobi who has been good enough to calculate the date for me, finds that it corresponds to Saturday, the 17th October 1461.

I do not know anything about the persons mentioned in the inscription, and, so long as we have no information about the origin of our inscription, it is hopeless to identify the Navagrāma-*draṅga* mentioned in l. 6. According to Dr. Stein,³ the term *draṅga* signifies "a watch station established near mountain passes for the double purpose of guarding the approaches to the valley and of collecting customs revenue."

TEXT.

- 1 Ōm⁴ svasti || || atasi⁵-nava-kuma-nibham Mandara-parivarta-
- 2 ghrishtakēyūram [!]^{*} apaharatu duritam=akhilam Madhu-Mura-Narakā-
- 3 ri-vāhu⁶-yugam [!]^{*} Lōkya-saṃvach-*chhara*-śatē gaja-trimsādhikē⁷ saṃvat⁸
- 4 38 Kārtikā(ka) śu ti 13 Śanau ! Atra dinē śrī-Śuraḍē-suta-
- 5 śrī-Īśvaram⁹ udiśya suta-śrī-Vāṇhaḍakēna pushkaram karā[yi]tam || ||
- 6 sthapati-Kāli-suta-Śi[m]gāli-Kargī Navagrāma-draṅga-vradhajana¹⁰
- 7 Ōm śrī sthānasya śrēyam bhavat...likhitam liṅgasya

¹ See *Archaeological Survey Annual Report*, 1904-05, p. 81.

² *Indian Antiquary*, Vol. XXXVII. p. 28.

³ *Translation of the Rājatarāṅgiṇī*, Vol. II. p. 291.

⁴ Metre: Āryā. *Kuma* is written for *kusuma*.

⁵ The sign visible after *saṃvat* is probably a sign of interpolation.

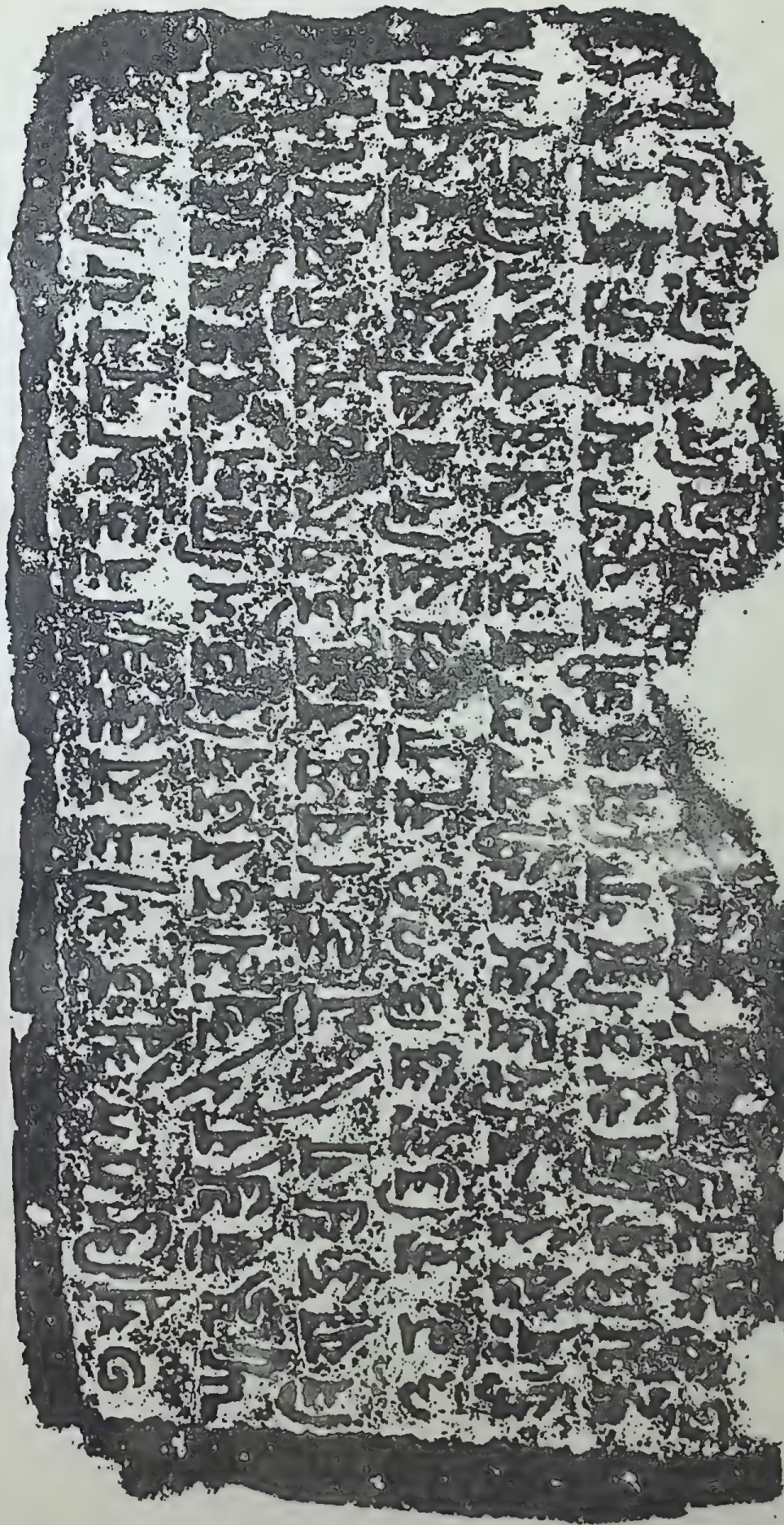
⁶ Read *-Īśvaram=udīśya*.

⁷ The reading is very uncertain. We should perhaps read *-bṛdhajana*.

⁸ Expressed by a symbol.

⁹ Read *-bāhu*.

¹⁰ Read *-trims-*



TRANSLATION.

(Line 1.) Ōm. Hail.

(V. 1.) May the pair of arms of the enemy of Madhu, Mura and Naraka (i.e. Viṣṇu) turn away all evil, that which is like a fresh *ataśi*-flower (and) the bracelets of which were rubbed at the turning of (the mountain) Mandara (in the churning of the ocean).

(Ll. 3-5.) In the Lōkya (Laukika) year arrow (five)-hundred increased by thirty and elephants (eight), Samvat 38, the 13th of the bright (fortnight) of Kārttika, on a Saturday —on this day, a pond was made with reference to śrī-Īśvara, the son of śrī-Śūradē by (his) son śrī-Vāṇhaḍaka.

(L. 6.) The *sthapati* (was) Siṃgāli Kargī, the son of Kāli, a Paṇḍit (?) from the Nava-grāma-draṅga.(L. 7.) Ōm. Prosperity. May luck follow the place written of the *līṅga* (?).No. 19.—PIMPARI PLATES OF DHARAVARSHA-DHRUVARAJA;
SAKA-SAMVAT 697.

By K. B. PATHAK, B.A.; POONA.

This grant consists of three plates, each measuring $10\frac{3}{4}'' \times 7\frac{1}{4}''$. The ring on which the seal was strung had been detached from the plates when they came into my possession. The weight of the three plates is 260 tolas, while that of the ring and the seal is 190 tolas. The diameter of the ring is $2\frac{1}{4}''$ and the length of the seal is 6". On the top of the seal there is, in relief, on a countersunk surface, a figure of the four-armed god Viṣṇu. The grant belongs to Dasharath Patil and Lala Patil of Pimpari in East Khandesh and was published by Mr. G. K. Chandorkar in a Marāṭhi magazine named *Prabhāta* nearly two years ago. I obtained the original plates on loan for taking an impression of them through the kind offices of Mr. G. K. Chandorkar. The plate accompanying this paper has been prepared from impressions received from Mr. Nārāyanrāo Tātakē of the Archaeological Office in Poona.

The grant is written in the Nāgarī characters of the period to which the inscription refers itself. The peculiarities in respect of orthography, which deserve to be noted, are that व is always used in place of व, as in विन्दु for वन्दु in line 62, and that conjunct consonants immediately following र are sometimes doubled as in चरत्ति in line 6, but not in वरत्ति in line 18 and in योर्धिजनय in line 31. The grant is written in the Sanskrit language, and, except in the donative passages and the last sentence, the whole is in verse. It may be remarked that all the verses of our inscription are met with in later Rāṣṭrakūṭa grants.

The inscription records the grant, by Dhāravarsha śrī-Dhruvarājadēva, of the village called Līlāgrāma to a Brāhmaṇa named Bhaṭṭadēva, when six hundred and ninety-seven years of the Śaka king had passed away, on the new moon-day, in the dark half of the month of Kārttika, when there was a solar eclipse. The mention of the solar eclipse in the date may be taken as a proof of the genuineness of the present grant. But it comes into conflict with the Dhulia grant of Karkarāja, dated Śaka-Samvat 701, which purports to have been issued in the prosperous reign of Gōvindarāja II.¹ I beg to invite attention to the following passage in that grant:—

श्रीप्रभूतवर्षस्य प्रवर्धमानराज्ये [1*]
तस्यानुजः श्रीध्रुवराजनाम्ना(मा) महानुभावो विहितप्रताप[.*]

¹ Above, Vol. VIII. p. 182.

प्रसाधिताशेषनरेन्द्रचक्र[*] चूडामणि(क्रमेण) वालार्कवपुर्व्वभूव ।
तस्य सुतः श्रीकर्कराजस्तदाज्ञया सर्वानिव समा-
च्चापयति

Here the expression तदाज्ञया can only mean "by the command of Dhruvarāja." How could Karkarāja order all feudatories by the command of Dhruvarāja, in the prosperous reign of Gōvinda II., when Dhruva was not the reigning sovereign? The language used here is ambiguous. The verse quoted above is correctly given in our grant and, with the next following verse (beginning with the words ज्ञाते यत्र च), describes Dhruva as the paramount sovereign. The occurrence of the incorrect verse in the Dhulia grant may be cited as an additional proof of its spurious character.¹

As the genuineness of the Dhulia plates of Karkarāja is open to question, the first point which we have to decide is whether Gōvinda II. actually succeeded to the throne or whether there was a complete supersession of him by his younger brother Dhruva after the death of Kṛishṇarāja I. On this point our grant has the following verse (18) which also occurs in the Kāvi² and Paithan³ plates:—

येन श्वेतातपत्रप्रहतरविकरत्राततापात्सलीलं
जग्मे नासीरधूलोधवलितशिरसा वल्लभाख्यः सदाजौ ।
स श्रीगोविन्दराजो जितजगदहितस्त्रैणवैधव्यहेतु-
स्तस्यासीत्सूनुरेकक्षणरणदलितारातिमत्तेभकुंभः ॥⁴

Here the possession of the white umbrella, which is symbolical of supreme sovereignty, is attributed to Gōvinda II. Kālidāsa says:—

अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे
नृपतिककुदं दत्त्वा यूने श्वेतातपवारणम् ।
सुनिवनतरुच्छायां देव्या तया सह शिशिये
गलितवयसामिच्छाकूणामिदं हि कुलव्रतम् ॥

Raghuvamśa, III. verse 70.

And in a stone tablet inscription at Dāvāngere, dated in the Chālukya-Vikramavarsha 48, it is said of the Chālukya king Jayasimha—

अगमदखिऊधानी येन राजन्वतोत्वं
निवसति नृपलक्ष्मीर्यस्य शुभ्रातपत्रे ।
सकल[वि]नमितारिघोषिभृशौकिरत्न-
दि(द्यु)तिशवलितपादो गण्डरोक्कणभूपः ॥

Ep. Carn. Vol. XI. Dāvāngers, No. 1.

¹ [There are also other proofs of carelessness on the part of the writer of the Dhulia plates. I am, however, not sure if the inscription can be declared spurious on such grounds alone.—Ed.]

² *Ind. Ant.*, Vol. V. p. 146, verse 18.

³ Above, Vol. III. p. 107, text-lines 27—29.

⁴ [The verse occurs with some mistakes and alterations in the Dantivarman plates (above, Vol. VI. p. 289, verse 15).—Ed.]

And in the Śravapa-Belgoḷa epitaph of Mallishēna we read—

राजन् साहसतुङ्ग सन्ति बहवश्चेतातपत्रा नृपाः
किन्तु त्वत्सदृशा रणे विजयिनस्त्यागोन्नता दुर्लभाः ।
तद्वत्सन्ति बुधा न सन्ति कवयो वादीश्वरा वाग्मिनी
नानाशास्त्रविचारचंचुरधियः काले कलौ महिधाः ॥¹

Here चेतातपत्रा नृपाः "kings possessed of the white umbrella" means "paramount sovereigns."

It is thus clear that Gōvinda II. did in all probability reign immediately after the death of his father Krishnarāja I. I lay stress on this point because the genuineness of the Dhulia plates of Karkarāja which refer themselves to the reign of Gōvinda II. may reasonably be called in question, as I have pointed out above. From the Daulatābād grant, which was discovered by me three years ago and brought to the notice of Mr. D. R. Bhandarkar, who has edited it in this Journal,² it is plain that Dhruva wrested the sceptre from the hands of his elder brother Gōvinda II. That Gōvinda II. did reign is also proved by two pillar inscriptions discovered and noticed by Mr. Rice, which use the expression *prithvī-rājyaṁ geyye*, "ruling over the earth," with reference to Jagattunga-Prabhūtarsha-Pratāpāvalōka, son of Akāla[varsha].³

The second question to be decided is the identification of the Śrīvallabha, mentioned by Jināsēna in the concluding *prasaṅgi* of his *Harivaṃśa*, which I quoted in my article in the *Indian Antiquary*, Vol. XV, p. 142. In a note to my paper, Dr. Fleet proposed to identify the king with Gōvinda II. A few years later a different identification was proposed. Dr. Fleet then suggested that in the verse—

शाकेष्वन्दशतेषु समस्त दिशं पञ्चोत्तरेषूत्तरां
पातीन्द्रायुधनाम्नि कृष्णनृपजे श्रीवल्लभे दक्षिणां ।

the expression कृष्णनृपजे should be construed with इन्द्रायुधनाम्नि and that श्रीवल्लभ was Gōvinda III.⁴ The only reason given for this construction was that "Indrāyudhanāman is an adjective and wants the next following word to complete its meaning." This is not a serious difficulty for Kālidāsa frequently uses रघाङ्गनामन् as a noun.⁵ And Jināsēna himself uses compounds like इन्द्रायुधनामन् as nouns :—

जंबूनामा ततः ह्यत्नं पुराणमपि शृश्रुवान् ।
प्रथयिष्यति लोकेऽस्मिन् सौख्यः केवलनामिह ॥ 37

ततो नक्षत्रनामा च जयपालो महातपाः ।
पांडुश्च भुवसेनश्च कंसाचार्य इति क्रमात् ॥ 45
एकादशांगविद्यानां पारगाः स्युर्मुनीश्वराः ।

॥ 46

Ādipurāṇa, Chap. II.

This second identification, though abandoned long ago, is now rendered untenable by the Daulatābād grant of Dhruva, dated Śaka-Saṃvat 715. A third attempt was made to

¹ Above, Vol. III, p. 191, verso 21.

² Above, Vol. IX, p. 193.

³ *Ep. Carn.* Vol. XI. Chāḷukya Nos. 33 and 34.

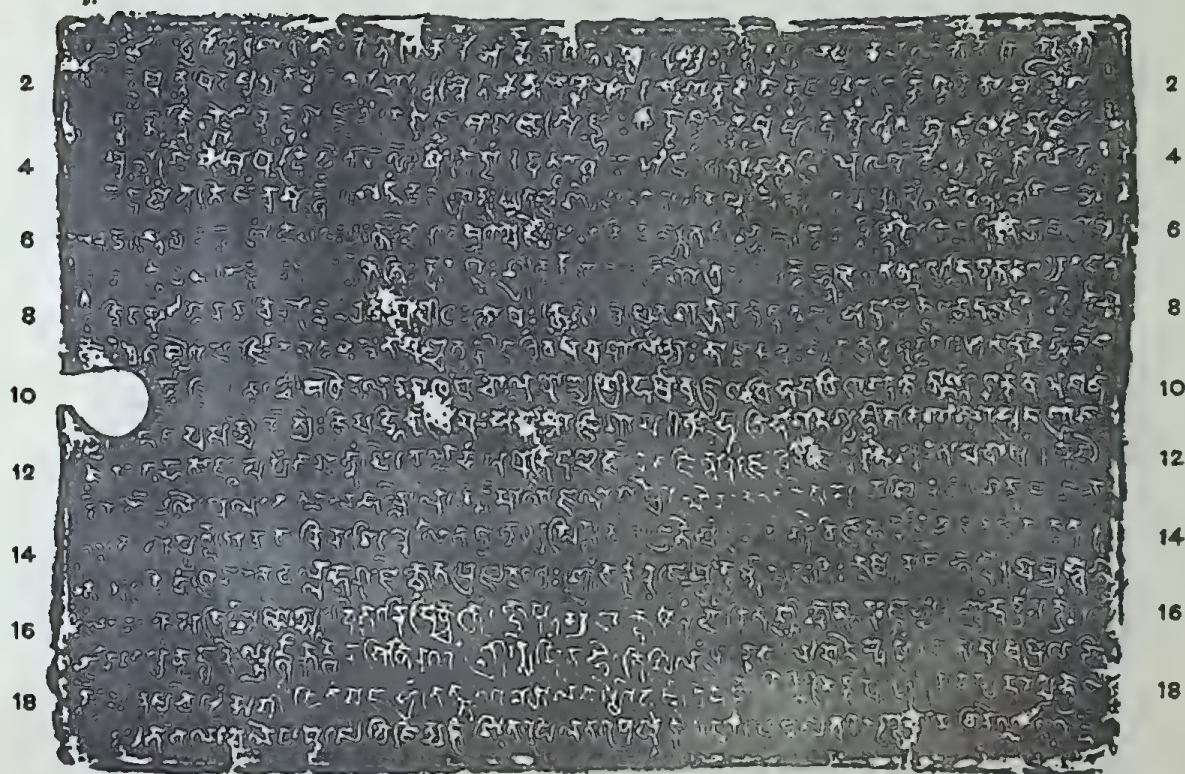
⁴ *Kumāravarṇana*, III, 87; *Raghuvamśa*, III, 24.

⁵ *Bombay Gazetteer*, Vol. I. Part II. p. 395, footnote 1.

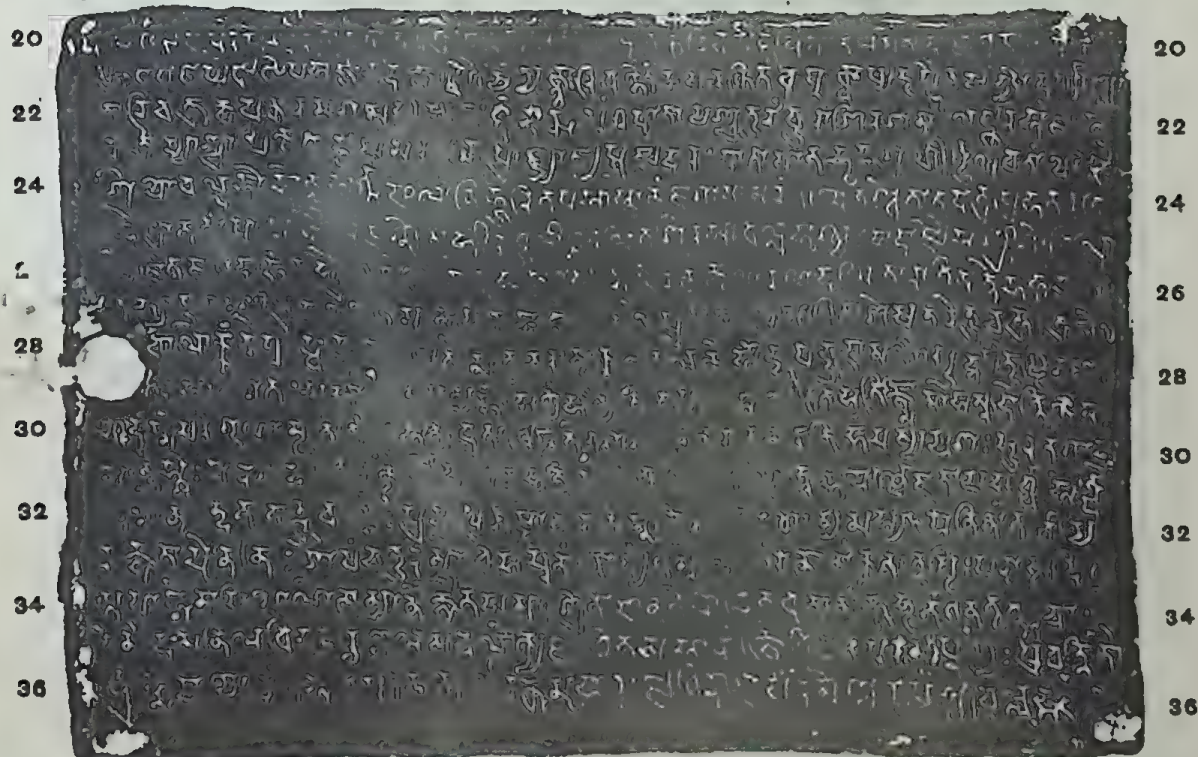
- 12 मप्रतिहताज्ञमयेतयत्नं । यो वल्लभं सपदि दण्डवलेन जित्वा राजा-
धिराजपरमेश्वरतामवाप ॥ [८*] आ से-
- 13 तोर्विपुलोपलावलिलसलीलोर्मिमालाजलादा प्रालेयकलङ्कितामलशिलाजालात्तुषा-
राच-
- 14 लात् । आ पूर्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधेयेनयं जगती स्वविक्रमव-
लेनैकातपत्रा(ची)कृता ॥ [१०*]
- 15 तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजावाधः श्रीकर्कराजसुनुर्महीपतिः कृष्ण-
राजोभूत् ॥ [११*] यस्य स्वभु-
- 16 जपराक्रमनिःशेषोत्पादितारिदिक्रमं । कृष्ण[स्ये]वाकृष्णं चरितं श्रीकृष्णराजस्य
॥ [१२*] शुभतुंगतुंग-
- 17 तुरगप्रवृद्धरेणूँरुद्धरविकिरणं ग्रीष्मेपि नभो निखिलं प्रावृद्धालायते स्पष्टं
॥ [१३*] [दी]नानाथप्रणयि-
- 18 शु यथेष्टचेष्टं समीहितमजस्रं । तत्क्षणमकालवर्षो वर्षति सर्वार्त्तिनिर्व्वपणं
॥ [१४*] राहप्यमात्मभुज-
- 19 जातवन्नावलेपमाजौ विजित्य निशितासिलताप्रहारैः । पालिध्वजावलि[शुभा]म-
चिरेण यो हि

Second Plate; First Side.

- 20 राजा[धि]राजपरमेश्वरतां ततान ॥ [१५*] क्रोधादुत्खातखड्गप्रसृतचिचयै-
र्भासमानं समन्तादाजावुद्धतवैरि-
- 21 प्रकटगजघटाटोपसंचोभदत्तं ॥ शौर्यं त्यक्त्वारिवर्गो भयचकितवपुः क्वाप्यदृष्ट्वैव
सद्यो दर्पाध्मा-
- 22 तारिचक्रचयकरमगमयस्य दोर्दण्डरूपं ॥ [१६*] पाता यच्चतुरंबुराशिरशनालङ्कार-
भाजो भु-
- 23 वः त्रय्याश्वापि कृतद्विजामरगुरुप्राज्याज्यपूजादरः दाता मानभृदग्रणीर्गुणवतं
योसौ
- 24 त्रियो वल्लभो भोक्तुं स्वर्गफलानि भूरि तपसां स्थानं जगामामरं ॥ [१७*]
येन श्वेतातपत्रप्रहतरवि-
- 25 करत्राततापात्सलीलं जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ
स श्रीगोविन्दरा-
- 26 जो जितजगदहितस्त्रैणवैधव्यहेतुस्तस्यासीत्सुनुरेकक्षणरणदलितारातिमत्तेभ[कुं]भः ॥
[१८*]
- 27 तस्यानुजः श्रीध्रुवराजनामा महानुभावोविहतप्रतापः प्रसाधिताशेषनरेन्द्र-
चक्रः क्रमेण



iii.



- 28 वालाकवपुर्वभूव ॥ [१९*] जाते यत्र च राष्ट्रकूटतिलके सङ्गुपचूडामणौ
गुर्वो तुष्टिरथाचि-
- 29 लस्य जगतः सुस्वामिनि प्रत्यहं । सत्यं सत्यमिति प्रशासति सति द्वा-
मासमुद्रान्तिकामा-
- 30 सीदभ्रपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते ॥ [२०*] शशधरकरनिकरनिभं
यस्य यशः सुरनगाय-
- 31 सानुस्यैः परिगीयतेनुरक्तैर्विद्याधरसुन्दरीनिवहैः ॥ [२१*] हृष्टोन्वहं योर्थिज-
नाय सर्व्व सर्व्व-
- 32 स्वमानन्दितबन्धुवर्गः प्र[१*]दात्यरुष्टो हरति स्म वेगात्माणान्यसत्यापि
नितांतवी[र्य][ः*] [२२*]
- 33 रक्षता येन निःशेषं चतुरश्रोधिसंयुतं । राज्यं धर्मेण लोकानां कृता तुष्टिः
परा हृदि ॥ [२३*]
- 34 अपाङ्गेनापि यो लोकान्यानैक्षत समाश्रिता[न् ।] न ते याचितवंतोन्यभूयतं धन-
तृणया [२४*]
- 35 तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारं । क्षितिदानपर[म]पुण्यः प्रवर्त्तितो
36 ब्रह्मदायोयं ॥ [२५*] स च परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभ-

Second Plate ; Second Side.

- 37 द्वा(धा)रावर्षश्रीध्रवराजदेवः कुशलो स[र्व्व]ानिव यथासंवध्यमानकान्राष्ट्र-
पतिविषयपतिग्रामकूटायु-
- 38 क्तनियुक्तकाधिकारिक[मह]त्तरादीन्समाज्ञापयत्यस्तु वः संविदितं यथा शङ्खवि-
वरकसमावासि-
- 39 जयस्कंधावारावस्थितेन मया माता[पि]त्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिद्विजये
जंवूसरः-
- 40 स्थाननिवसितच्चा(चा)तुर्विद्यसामान्यभरद्वाजसगोत्रकाण्वसब्रह्मचारिभट्टावुकदीक्षित-
सुतभट्टदे-
- 41 वाय वटनगरिकाख्यचतुरश्रीत्यन्तर्गतलीलाग्रामो यस्याघाटनानि पूर्वतः
लघुडिञ्जारखेट-
- 42 कसीमा । दक्षिणतः तलापाटकग्रामसीमा । अपरतः अज्जलोणिग्रामसीमा
उत्तरतो मोसिणी-
- 43 सरित् । एवमेतच्चतुराघाटनोपलक्षितः सोद्रंगः सपरिकरः सभूत[प]ातप्रत्यायः
सीत्य(त्प)द्यमान-

- 44 विष्टिकः सधान्यहिरण्यादेयोचाटभटप्रावेशः सर्वराजकीयानामहस्तप्रक्षेपणीयः
आचक्षा(चंद्रा)-
- 45 कर्णवृत्तिसरित्पर्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्वप्रत्तदेव-
ब्रह्मदायर-
- 46 हितोभ्यन्तरसिद्ध्या भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सरशतषट्के सप्तन-
वत्यधिके
- 47 कार्तिकबहुलामावास्यायामादित्योपरागेद्योदकातिसर्गेण वलिचरुवैश्वदेवाग्नि[हो]-
- 48 त्रातिथिपञ्चमहायज्ञादिक्रियोत्सर्पणार्थं प्रतिपादितो यतोऽस्योचितया ब्रह्मदाय-
स्थित्या भुंजतो
- 49 भोजयतः प्रतिदिशतो वा न कैश्चिद्वासेधे वर्त्तितव्यं ॥ तथागामिभद्रनृपतिभि-
रस्मद्वंशैरन्यैर्वा
- 50 सामान्यं भूमिदानफलमवेत्य विद्युत्क्षीलान्यनित्यैश्चर्याणि तृणाग्रलम्नजल[विं]दुच-
क्षलक्ष
- 51 जीवितमाकलय्य स्वदायनिर्विशेषोयमस्मदायोनुमन्तव्यः प्रतिपालयितव्यः यश्चा-
ज्ञा[न]-
- 52 तिमिरपटलावृतमतिराच्छिन्त्यादाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्भ्राता-
पात-
- 53 कैः सोपपातकैश्च संयुक्तः स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासे-

Third Plate; First Side.

- 54 न ॥ षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च
तान्येव न-
- 55 रके वसेत् ॥ [२६*] विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः । [क]ष्णा-
हयो हि
- 56 जायन्ते भूमिदायं हरन्ति ये ॥ [२७*] अग्नेरपत्यं प्रथमं सुवर्णं भू[र्वै]ष्णवी
- 57 सू[र्य]सुताश्च गावः । लोकत्रयन्तेन भवेद्दि दत्तं यः काश्चनं गाश्च महीश्च
- 58 दद्यात् ॥ [२८*] बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य
यदा भूमि-
- 59 तस्य तस्य तदा फलं ॥ [२९*] यानीह दत्तानि पुरा नरेन्द्रैर्हानानि
धर्मार्थयज्ञस्कराणि ।
- 60 निर्मुक्तमाख्यप्रतिमानि तानि को नाम साधुः पुनराददेत ॥ [३०*]
स्वदत्तां परदत्तां वा य-
- 61 ब्राह्म नराधिप । महीं [म]हीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ [३१*]
इति कमलदलाब्धु-

- 62 विन्दुलोलां श्रियमनुचिंत्य मनुष्यजीवितञ्च । सर्वमिदमाहृतं च बुद्धा¹
न हि पुरुषैः
63 परे(र)कीर्तयो विलोप्या [३२*] इति ॥ परमभट्टारकमहाराजाधिराज-
परमेश्वरपृथ्वीवल्ल-
64 भश्रीमद्वारावर्षश्रीधुवराजदेवप्रहितभट्टहिरस्वप्रभृतिश्रीमद्वर्माधिकरणदू-
65 तकं । लिखितञ्चैतत्परमेश्वरान्नया वलाधिकृतसूनुना समधिगतपञ्च-
66 महाशब्दमहासन्धिविग्रहाधिकृतसामन्तश्रीमान्दत्तेनेति ॥

No. 20.—TIBETAN INSCRIPTION ON THE STONE MONUMENT IN FRONT
OF THE TA-CHAO-SSU TEMPLE IN LHASA, 822 A.D.

By A. H. FRANCKE.

The stone monument in front of the Ta-chao-ssu temple contains an inscription in Chinese and Tibetan, of the times of the Tibetan king khri btsong lde btsan, half of whose name has been preserved on the stone, as observed by Bushell. The Chinese half of the inscription was translated by S. W. Bushell in his article entitled "The Early History of Tibet" (J. R. A. S., Vol. XII, 1880, p. 535 ff.). As far as I know, no attempt to read and translate the Tibetan text has as yet been made. My reading of the Tibetan text is based on a rubbing of the inscription, reproduced in Bushell's article. This rubbing 'was obtained in Peking in 1869 and was said then, from the condition of the paper, to date at least from the last century.'

Ancient Orthography.

(a) Cases of suffixed *d* (called *drag*) occur in *phyind* (l. 20), *phrind* (l. 39), *mald* (l. 55); the last case is uncertain. On the whole, it is safe to say that the *drag* is of rare occurrence, as compared with Dr. Stein's Endere relics.

(b) Subscript *y* appears below *m* regularly when the latter is followed by *i* and *e*.

(c) Inverted *i* vowel signs are very common. But no uniform rule is followed in their use.

(d) In line 26 it looks as if *chenpo* was furnished with the article *pho* instead of *po*, as is the case in some of the Endere relics; but here it may be due to a scratch on the stone.

Other instances of the orthography of the Endere relics (8th century A.D.) are not found here. Thus, the final consonant of a syllable is never written below the first consonant; and *c* and *ts* are never replaced by *ch* and *ths*, as at Endere.

Palæographical Notes.

All the vowel signs, with the exception of the *i* vowel sign, are joined to the consonant base. For the *o*-sign the left upper end of the consonant is preferred; but in the case of *ch*, *kh* and *y* it touches the middle. The *u*-sign is joined to the right lower end of the letter and the *e*-sign to the middle of its upper line, except in the case of *s*, *m* and *l*. With the two former the *e*-sign finds a place at the left upper end and with *l* at the right upper end.

¹ The metre is Pushpitāgrā; but the third pāda does not correspond with the first. The verse occurs in the Dantivarman plates with the third pāda thus: अतिवि[म]लम[नो]भि[रा]जनीनै; above, Vol. VI. p. 293, verse 51.

Euphonic laws.

We find *d* instead of *t* after *g* in *gcigdu* (l. 5), *yogdu* (l. 44), *stse zhung chegdu* (l. 44), and *yigdu* (l. 77); *b* instead of *p* after *g* in *yang thagbar* (l. 31) (ordinarily *yang dagpar*).

The form '*adrul* (l. 40) instead of '*agrul* shows that the modern pronunciation was already in vogue in 822 A.D. (Compare my notes on the Endere relics.) The same may be inferred from lines 75 and 77 where we find the genitive instead of the instrumental case.

Some ancient words.

The word *phu dud* (ll. 45, 47) refers to the Chinese custom of shaking the sleeve in greeting a person.

Of ancient words the following deserve to be noted :—

ba (l. 56) and '*abā* (l. 57), both meaning 'subjects (?)'; *mjal dum* (ll. 5 ff.) assembly, composed of *mjal*, 'meet' and '*aduba*, gather; *gnyi* (l. 58), instead of *nyi*, sun; '*adzimpa* (l. 76) instead of '*adzinpa*, seize.

INSCRIPTION FROM LHASA.

ROMANISED TEXT.

[Doubtful readings are put in brackets.]

- 1 Bodkyi rgyalpo chenpo
- 2 'aphrulgyi lha btsanpo dang
- 3 rgyai rgyalpo chenpo rgya rje hvangte
- 4 dbon zhang gnyis, chab. srid
- 5 goigdu (s)olnas, mjal dum
- 6 chenpo mdzadde gtsigs
- 7 pa, nampar yang myi 'agyur
- 8 lha myi kun shesshing dpang byas
- 9 te, thse thse (rdo)
- 10 (r)u yongbai
- 11 gyi. (mang) rdor
- 12
- 13 'aphrulgyi
- 14 lde brtsangyi
- 15 būnbū henta
- 16 zhang gnyis
- 17 ni, gyi
- 18 nyesci (zh)ug, rjechen
- 19 pos yni, bkā gyis dkrabpa
- 20 la phyind myedpas, mangpo kun bde
- 21 skyidpa(r) byabala (n)i dgongspa geig,
- 22 . . . ringpor leg . . . i don chenpo
- 23 . . . ni bkā gros mthunte,
- 24 ringpar myi zhu m
- 25 dgyespai '(tai)gpar
- 26 molnas, mjal dum chenp(h)o
- 27 mdzadde, bod rgya gnyis, da ltar
- 28 . . . mngābai yul dang mthsams (srung)

- 29 zhing, dei shar phyogs thamskad ni,
 30 rgya chenpoi yul, nub phyogs thams
 31 cad ni yang thagbar bod chenpoi
 32 yul(d), de las phan thsun dgrar myi
 33 'athab, dmag myi dang, yul myi
 34 rnama, yid ma chespa khrig (y)od
 35 na, myi bzungzhing gtam driste,
 36 brdzangsnas phyir gtang ngo
 37 da chab srid gcig cing, mjal
 38 dum chenpo 'adi ltar mdzadpas,
 39 dbon zhang dgyespai bkā phrind
 40 anyanpas kyang 'adrul dgoste,
 41 phan thsungyi phonya 'adongbayang, lam
 42 (rny)ingpar byungnas, snga luga bzhin,
 43 bod rgya gnyiskyi (bapa) (tso)ng kun
 44 yogdu rta brjesla, stae zhung chagdu
 45 rgya dang phradpa mancad ni rgyas phu dud
 46 bya, ceng shu hyvan du bod dang phradpa
 47 yancad ni bodkyis phu dud byaste,
 48 dbon zhang nyezhang gnyenbai thaul bzhin
 49 du, sri zbu dang bkur stii lugs
 50 yodpar sbyarte, yul gnyiskyi
 51 barna dud rdul ni myi snang, glo bur
 52 du adangba dang dgrai mying ni myi gragste
 53 mthsams srungbai myi yancad
 54 kynag dogs shing 'ajigspa myedpar
 55 (mal mald snga)gpa rkyangste,
 56 ba ('a)khodcing, skyidpai bkā drin
 57 ni 'ab(a) khrii bardu thog, anyanpai
 58 (gau)ng ni gnyi zlas (slebs)
 59 khyabste, bod bod yulna skyid,
 60 rgya rgya yulna skyidpai srid chenpo
 61 (abyar)nas gtsiga bcaspa dang
 62 nampar myi 'agyrbar, dkou mohog
 63 gsum dang, 'aphagapai (na)m(khā)
 64 nyi zla dang gza akarla yang dpa(ng)du
 65 gsolte, (thsig)gi (rnams ba) . . .
 66 (bahad), srog chags bsadde mnā
 67 (ya)ng bornas gtsiga bcasso,
 68 (g)tsiga 'adi bzhinda m(yi) byassam
 69 (bahig)na, bod rgya gnyis ganggis sngar nye(a)
 70 (pa) adigcing, landu dku (akya) ci byas kyang,
 71 (gtsiga)
 72 bod rgya gnyiskyi rje blongyis
 73 thugs mnā borte, gtsiga
 74 kyi brianas, rgyalpo chen
 75 po. gnyiskyi ni phyag rgyas btab, blonpo
 76 'adzimpala (gsogs)pa rnams
 77 kyi ni (lag) yigdu briate, gtsigskyi
 78 ru bzhaggo

TRANSLATION.

- 1 The great king of Tibet,
- 2 the incarnate god, the b Tsanpo, and
- 3 the great king of China, Hvangte, the great Chinese,
- 4 nephew and uncle, both, praying
- 5 for the unity of their governments,
- 6 making (causing) a great assembly, importance
- 7 never changing
- 8 all gods and men knowing [it] and giving
- 9 witness (to it) times, times,
- 10 coming
- 11 on a stone
- 12
- 13 The incarnate
- 14 lde btsan
- 15 Būnbū heuta
- 16 uncle, both
- 17 of
- 18 sin by the great
- 19 sovereigns fighting
- 20 henceforth not taking place, there is only one wish :
- 21 that all may be (may be made) in great happiness.
- 22 long lasting great meaning
- 23 agreeing in their counsel
- 24 for a long time, without amendment
- 25 be pleased is of importance,
- 26 so saying, making a great assembly,
- 27 Tibet and China, both retaining the countries
- 28 which they own now ;
- 29 everything to the East is
- 30 the country of great China, everything to the West
- 31 is certainly the country of great Tibet,
- 32 Neither of them [must] fight
- 33 like an enemy. Such soldiers and citizens
- 34 as are clearly distrustful,
- 35 [such] men [must] be seized, and questions being asked,
- 36 [must be] despatched and sent back.
- 37 Now, there being union of government,
- 38 and such a great assembly being made,
- 39 uncle and nephew being pleased with such glorious tidings.
- 40 there must be travelling, (communication),
- 41 mutual envoys going and,
- 42 this taking place on the old road, in the former way,
- 43 the Tibetans and the Chinese, both,
- 44 shall barter horses (literally, for horse bartering). At Stse chung cnez,
- 45 meeting with the Chinese, thither, the Chinese shall show honor.
- 46 At Cheng shu hyvan, meeting with the Tibetans,
- 47 hither, the Tibetans shall show honor.
- 48 For, as nephew and uncle are closely related, it must be done in a friendly way

- 49 being connected with manners of respect
 50 and honor. Between the two countries
 51 smoke and dust shall not be seen, sudden
 52 hostility and the name of enmity shall not be heard of.
 53 } There shall be no fear and anxiety, hither,
 54 } on account of frontier guards.
 55 Everywhere praise spreading
 56 dwelling, the kindness of happiness
 57 up to 10,000. The glorious
 58 sounds shall reach the sun and moon,
 59 and cover [all]. The Tibetans shall be happy in Tibet.
 60 The Chinaman shall be attached to the great realm of happiness in China.
 61 This is of great importance, and
 62 that it may never be changed, the three
 63 gods, the august heaven,
 64 sun, moon, the planets and the stars, are asked to witness it.
 65
 66 Having killed the animals, and sworn
 67 an oath, it was connected with importance.
 68 If any one do not according to this importance, or
 69 destroy it, Tibetan or Chinese, whoever first commit
 70 such crime and sin, in response according to the trick committed,
 71 (importance ?)
 72 by the great ministers of both, Tibet and China,
 73 swearing an oath, important
 74 writing. Both the great kings
 75 confirm it by seal, the ministers
 76 and the other ones
 77 writing in a (hand ?) letter, important
 78 was deposited at

No. 21.— MACHHLISHAHR COPPER-PLATE OF HARISCHANDRADEVA OF
KANAUJ; [VIKRAMA-]SAMVAT 1253.

By PANDIT HIRANANDA, M.A.; LAHORE.

This is a single plate, which measures $13\frac{1}{2}$ " wide by 18" long, and was found together with the seal "in village Kōtwa, parganah Ghiswā, tahsil Machhlishahr, on the east side of the unmetalled road running from Machhlishahr to Janghai," when excavations were carried on as famine relief work in the Jaunpur District of the United Provinces. In January last, Mr. C. A. C. Streatfield, I.C.S., presented it to the Provincial Museum at Lucknow, where it is now deposited. The Curator of the Museum informs me that he received it "in a bent and twisted condition in consequence of which it had to be flattened." It is broken about the middle and the writing which it bears is also considerably damaged.

The inscription which is engraved only on one side of the plate comprises 34 lines written in the Sanskrit language and the Nāgarī script. The size of the letters is between $\frac{1}{8}$ " and $\frac{1}{4}$ ". As regards orthography, it is enough to state that no distinction is made between the signs for *b* and *v* and that the dental and palatal sibilants are used indiscriminately.

The epigraph opens with 16 verses, the first 14 of which it has in common with the grants of Jayachandradēva published in this Journal¹ and in the *Indian Antiquary*.² Towards the end, the subjoined inscription has 12 benedictive and imprecatory verses that are generally met with in other epigraphs. Verses 15 and 16 eulogize Hariśchandradēva, who "spread his unequalled fame spotless in the world" and who "eclipsed the splendour of the sun by means of the dust that was raised by the hoofs of his endless horses which pervaded the circle of the earth and gradually encompassed the sky." The formal part of the grant, from line 20 to line 27, is in prose and is worded like the corresponding parts of the other Gahadavāla grants that have already been published.

The inscription records that the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* the glorious Hariśchandradēva (the successor of the P. M. P. Jayachandradēva), while residing at Dhanamvakra (?) (l. 24), granted, after having bathed in the Ganges at the bathing *ghāt* named Chyavanēśvara, the village of Pamahai (l. 20) together with its outlying hamlets (*pūṭaka*) to one Rāhihiyaka (?)³ (l. 25), son of the Thakkura Madanū of the Kāśyapa-gōtra, on Sunday, the 15th *tithi* of the bright half of the month Pausa in [Vikrama-]Samvat 1253. The charter was written by the *Mahākshapaṭalika*, the Thakkura Bhōgāditya.

The seal accompanying the plate is circular and about 2 $\frac{7}{8}$ " in diameter. The ring on which it is soldered is open. Owing to this circumstance the seal can be taken off or passed through the hole cut at the top for this purpose. The seal bears in relief a Garuḍa and a conch and between these the legend: *Śrīmata-Hariśchandradēvasya*.

The record possesses some historical importance, for, to the list of the kings of Kananj it adds one new name, viz. that of Hariśchandra. Indeed, we knew Hariśchandra as the son of Jayachandra from the latter's grants published in the *Indian Antiquary* (Vol. XVIII. p. 130 ff.) and the *Epigraphia Indica* (Vol. IV. p. 126 ff.). But Hariśchandra as a ruling chief of Kananj is mentioned only in the subjoined record.

The date regularly corresponds, for the Vikrama year 1253 expired (1254 current), to Sunday, the 6th January A.D. 1197, when the full-moon *tithi* of Pausa ended 22 h. 58 m. (approximately) after mean sunrise.

Of the localities⁴ mentioned in the record, the name of one can be read with certainty and it is Pamahai, the village that was granted. Pamahai is merely a feminine of Pamahā, as Khairai is of Khairā, Pendrai of Pendrā, Burbi of Burbā, and so on. It is usual to name a small village near a bigger one in the feminine as a diminutive form and such villages are usually found side by side. Under these circumstances it will not be unreasonable to suppose that Pamahai stood somewhere near Pamahā.⁵ The latter I am inclined to identify with Pohā, a village about 2 miles from the spot where the document was found. That Pamahā should dwindle to Pohā is not extraordinary, as the dropping of the nasal is not uncommon in Hindi. The reading of the names of other localities is not certain and I am unable to identify them.

[One of the Kamauli plates belonging to the reign of Jayachandra (T.), dated in Vikrama-Samvat 1232, records a gift made by the king at Kāśī (Benares) on the occasion of the

¹ Above, Vol. IV. pp. 120-9.

Vol. XV. p. 10 f. and Vol. XVIII. pp. 129-43.

² It is also possible that the donee's name is Hīhiyaka and that the syllable *rā* is an abbreviation of the title *rāṇṭa* or *rāṭa*. In the Faizābād plate of Jayachandra, for instance, the donee, who was a Brāhmaṇa of the Bhāradvāja-gōtra, his father and grandfather bore the title *rāṭa* (*Ind. Ant.* Vol. XV. p. 13).

³ [A grant of Gōvinda-chandra found in a hamlet near Machhlīshahr has been published by the late Prof. Kielhorn (above Vol. V. p. 115). It is also deposited in the Lucknow Museum. It is dated in Vikrama-Samvat 1201 corresponding to A.D. 1146. The village granted by this record is Pērōha in the Mahasōya-pattalā.—Ed.]

⁴ Mr. Hiralal of the Gazetteer Office, Nagpur, who has supplied the information regarding these names similar to our Pamahai, would identify Pamahā with Bambāhā, a village in the Machhlīshahr tahsil.

ñātakarman (i.e. birth ceremony, when the navel-string is divided) of his son Hariśchandrādēva. The date of the inscription corresponds to the 10th August A.D. 1175. Apparently, this was the day on which Hariśchandra was born. His *nāmakarana* (i.e. giving a name) is referred to as having taken place just three weeks later on the 31st August 1175 A.D.² Accordingly, Hariśchandrādēva must have been 21 years old at the time of the subjoined inscription. As the latest known date of Jayachandra is A.D. 1187,³ the accession of his son Hariśchandra must have taken place between A.D. 1187 and 1197, the date of the present grant.

The town of Kanauj was completely devastated by Shihāb-ud-dīn in A.D. 1193 and it is not a little surprising that Hariśchandra is described in the subjoined record as if he were a paramount sovereign. The Belkharā pillar inscription, dated a few months earlier,⁴ does not mention Hariśchandra but represents an un-named king of the Gahadavāla family as granting a village more than two hundred miles distant from Kanauj. The connection of this king as well as of Hariśchandra with Kanauj was perhaps only nominal. The former was probably residing at some town out of the reach of the Muhammadan generals or officials. Mr. V. A. Smith thinks that the king's residence was near Jaunpur.⁵ Zafarābād, 4 miles to the south-east of that city, is said to have been the site of a palace of the later rulers of Kanauj.—Ed.]

TEXT.⁶

- 1 श्री⁷ अकुंठोत्कंठवैकुंठकंठपीठलुठत्कारः ।
[संरंभः सु]र[तारं]मे स [यि]यः श्रेयसेस्तु वः ॥ [१*]
आसीदशी[त]द्युतिवंस(श)जातः⁸
छापालमालासु दिवं गतासु ।
सा[चा]द्विस्त्रानि[व*] भूरिधा[चा]
2 नाप्ता यासो⁹[वि]ग्रह इत्युदारः ॥ [२*]
त[ल्लु]तोभूम्होचंद्र[ः] चंद्रधामनिभं निजं ।
येनापारमकूपारपारे व्यापारितं यशः ॥ [३*]
तस्याभूत्तनयो नयैकरसिक[ः*] क्रांतद्विषमंडलो
3 वि[ध्वस्तो]द्धतवीरयोधतिमिरः श्रीचंद्रदेवो नृपः ।
यिनोदारतरप्रतापस(श)मिताशेषप्रजोप[द्र]वं
श्रीमन्नाधिपुराधिराज्यमसमं दोर्विक्रमेणार्जितं ॥ [४*]
तीर्थानि ¹⁰कासिकुसिकी-

¹ Above, Vol. IV. p. 126.² *Ind. Ant.* Vol. XVIII. p. 129.³ *Ibid.* Vol. XV. p. 13 and above, Vol. V. Appendix No. 181. The Sanskrit poet Śrī-Harsha, author of the *Naishadhiyacharita*, is believed to have flourished in the 12th century A.D. The last extant verse of this poem shows that the poet was highly honoured by the ruler of Kānyakubja (*tāmbūladrayam=āsanaṁ cha labhatē yaḥ Kānyakubjēśvarāt*) who, according to tradition, was Jayantachandra, i.e. Jayachandra. If this tradition be correct, it would show that the poet flourished about the fourth quarter of the 12th century A.D.⁴ Cunningham's *Archaeological Survey Reports*, Vol. XI. p. 129.⁵ *J. R. A. S.*, July 1908, p. 792.⁶ The wording of this record is almost identical with that of the grants of Jayachandrādēva which have been translated. I, therefore, deem it superfluous to give its translation.⁷ Expressed by a symbol.⁸ Cancel the *visarga*.⁹ Read यशो¹⁰.¹⁰ Read कासिकुसिकी.

4

[त्त]रकोसलेंद्र-

स्था[नी]यकानि परिपालयताधिगम्य ।
 हेमात्मतुल्यमनिशं ददता द्विजे[भ्यो]
 ये[न]किता वसुम[ती] शत[श*]स्तुलाभिः ॥ [५*]
 तस्यात्मजो मदनपाल इति क्षितो[द्र]-
 सू(चू)डामणिर्विजयते निजगो-

5

चचंद्रः ।

यस्याभिषेककलसो(शो)क्षसितैः पयोभिः
 प्रक्षालितं [कलि*]रजः पटलं धरित्याः ॥ [६*]
 यस्याक्षीद्विजयप्रयाणसमये तुंगाचलोच्चैश्चल-
 न्माद्यत्कुंभिपदक्रमासमभरन्त्यस्य(श)-

6

नहीमंडले ।

चूडारत्नविभिन्नतालुगलितस्त्यानाशृ(सृ)गुह्नासितः
 शेषः पेषवसा(शा)दिव क्षणे(ण)मसौ क्रोडे विलीनाननः ॥ [७*]
 तस्मादजायत निजायतवाहुवस्त्रिवद्धा(बन्धा)-

7

वरुद्ध[न]ववा(रा)ज्यगजो नर(रें)द्रः ।

[सां]द्रामृतद्रवमुचां प्रभवो गवां
 यो गोविंदचंद्र इति चंद्र इवाखुरासे(शे): ॥ [८*]
 न क[थ]मप्यलभन्त रणक्षमांस्त्रिभुवु दिक्षु गजानथ वज्रिणः ।
 क-

8

कुभि पक्ष(वभ्र)मुरभ्रसुवक्षभप्रतिभटा [इव] यस्य य(घ)टागजाः ॥ [९*]
 अजनि विजयचंद्रो नाम तस्मान्नरे(रें)द्रः
 सुरपतिरिव भ(भू)भृत्पक्षवि[च्छे]ददक्ष[:*] ।
 भुवनदलनहेलाहर्मा(र्य)हस्ती(म्मी)रना-

9

रो-

नय[न]जलदधाराधौतभूलोकतापः ॥ [१०*]
 लोकत्रयाक्रमणकेलिविशृङ्खलानि
 [प्रस्था]तकोत्तिकविषण्णितवैभवानि ।
 यस्य चिविक्रमपदक्रमभांजि भान्ति
 प्रो[ज्ज]भय[न्ति] वलि-

10

राजभयं यसां(शां)सि ॥[११*]

तस्मादद्भुतविक्रमादथ जयचंद्राभिधानः पति-
 भूपानामवतीर्णं एष भुवनो[द्व]ा[र]ाय नारायणः ।
 द्वैधीभावमपास्य विग्रहरुचिं धिक्क(कृ)त्य सा(शा)न्तास(श)याः
 सेवन्ते यमुदग्र-

11

वन्धनभयध्वंसार्थिनः पार्थिवाः ॥[१२*]

ग[च्छे]न्मू[च्छा]म[तु]च्छा[] न य[दि] क[वल]येत्कू[र्म]पृष्ठाभिघात-
 प्रत्यावृत्तं(त्त)श्रमात्तो नमदखिलफणास्वाम(श्र)वात्यासह[अं](सं) ।
 उद्योगे यस्य धावद्वरणिधरधुनीनिर्भ-

12

रस्फारधारा-

भ्रस्य(श्र)हानद्विपालीवहुलभरगलद्वैर्यनु(मु)द्रः फणीन्द्रः ॥ [१३*]

[यस्मिं]श्चलत्युदधिनेमिमहीजया[र्थ]

माद्यत्करीन्द्र[गु]रुभार[नि]पीडितेव ।

याति प्रजापतिपदं स(श)रणाधि(र्थि)-

13

नी भू-

[स्वं]गतुर[ग]निवहीत्यरजश्च[लेन] ॥[१४*]

तस्मादाशी(सी)दसीमत्वरतुरगखुरचोदविचि[त]धूलि-

व्याप्त[स्मा]चक्रवालक्रमकलितनभोरुदसूरप्रकास(श): ।

सेनासं-

14

भारतंपहर[वि]दलदिला दो ८ माना [नरे]द्र-

सं[द्रार्क]— स ८ — यि स्फुरदसम[य]शाः श्रीहरिचंद्रदेवः ॥ [१५*]

येन प्रणा(भा)[स]पतिन(ना)¹ क्षितिपालमौलि-

रत्नप्रभारुचिरचारुपदां[वु]-

15

जेन ।

²उ[द्व]डशीतकरमंडलपुंडरीक-

[डिं]डीरपि[डमिव]शुभ्रय[सो(शो)]वितेने ॥ [१६*]

सोयं सम[स्त]राजच[क्रसं]सेवितचरणः स च परमभट्टारकम[ह]ाराजाधिरा-

जपरमेस्व(श्व)रपरममा-

16

हेस्व(श्व)रनिजभुजौ-

पार्जित[श्री]कन्यकु[भ]ाधिप[त्य]श्रीचंद्रदेवपा[द]ानुध्यातपरमभट्टारकमहाराजा-

धिराजपरमेस्व(श्व)रप[र]ममाहेस्व(श्व)[र]श्रीमद[न]पालदेव[पा]दानुध्यातपरम-

भट्टारकमहाराजा-

¹ [Perhaps the reading intended is प्रणामपति^०.—Ed.]² Read उद्व^०.

- 17 धिराजपरमे[श्व]रपरममाहे[श्व]रा[श्व]-
 ए[ति]गजपतिनरपतिराज[त्र]याधिपतिविवि[ध]विद्याविचारवाचस्पतिश्री[गो]वि-
 दचंद्रदेवपादानुध्या[त]परमभट्टारकमहाराजाधिराजपरमे[श्व]र-
- 18 ¹परममाहे[श्व]राश्वपतिगजपतिनरप[ति]राजत्रयाधि-
 पतिविवि[ध]वि[व]द्याविचारवाचस्पतिश्रीविजयचंद्र[दे]वपादानुध्यातपरमभट्टारक-
 महाराजाधिराजपरमे[श्व]रपरममा-
- 19 हे[श्व]राश्व(श्व)पतिगजपतिनरपति[राज]त्र-
 याधिपतिविविधविद्याविचा[र]वाचस्पतिश्रीजयचंद्रदेवपादानुध्यातपरमभट्टारकम-
 हाराजाधिराजपर[मेश्व]रपरममाहे[श्व]रास्व(श्व)पति-
- 20 गजपतिनरपतिराज[त्र]या-
 धिपतिविविधविद्याविचा[र]वाचस्पतिश्रीम[त्]हरि[चंद्र]देवो विजयी ॥ [हा]ल-
 पांगि[कअगहल] . . ²सपाटक[प]महैग्रामनिवासिनो निखिलजनप-
- 21 दानु[प*]गतानपि
 च राजराज्ञीयु[व]राज[मं]त्रि[पुरो]हित[प्र]ती[हा]रसाम[न्त]सेनापतिभांडागारि-
 काक्षपटलिकभिषग्मैमि[त्ति]कान्तःपुरिककरितुरगद्रूपतनाकरस्थान[गो]कुलाधिका-
 रिषु-
- 22 रुषानाज्य(ज्ञा)पयति [व]ोधयत्यादिशति च
 विदितम[स्तु] भवतां य[थोप]रिलिखित[ग्र]ामः सजलस्थलः सलोहल-
 वणाकरः सम[त्स्य]ाकरः सगर्तोव(ष)रः साम्प्रमधूकवनविटपवाटिकातु-
 [ण]यूति-
- 23 गोचरपर्यन्तः सोढा(धर्वा)धः
 चतुराघाटविस(श)हः स्वसीमापर्यन्तः त्रिपंचाशताधिकद्वादशश-
 तसंवत्सरे पौषमा[धि] पौर्[र्ष]मायां रविदिने अक्षेपि संवत्(त्)१२५३ पौ[ष]
 शुदि १५ रवौ अक्षेह श्री-
- 24 ³मतधनंवक्रसमावासे
 चयनेख(श्व)रघट्टे गंगायां ज्ञात्या(त्वा) विधिवन्ध(म्)त्रदेवमुनि[मनु]ज[भू]तग-
 [र्वा]स्तर्प[यि]त्वा⁴ नि[खि]लपुत्रयसाभि[वृ]ष्ये गोकर्णकुश[ल]तापूतकरतलोदक-
 मस्मा[भि]:

¹ Read "माहेव".

² The name of the district to which the donative village belonged is not quite clear in the original. The letters seem to have been engraved over an ~~insure~~.

³ Read श्रीमद्वन°.

⁴ Read "पुष्पययी".

2 नमो भगवते वासुदेवाय ॥ १ ॥ श्रीगणेशाय नमः ॥ २ ॥ श्रीगणेशाय नमः ॥ ३ ॥ श्रीगणेशाय नमः ॥ ४ ॥ श्रीगणेशाय नमः ॥ ५ ॥ श्रीगणेशाय नमः ॥ ६ ॥ श्रीगणेशाय नमः ॥ ७ ॥ श्रीगणेशाय नमः ॥ ८ ॥ श्रीगणेशाय नमः ॥ ९ ॥ श्रीगणेशाय नमः ॥ १० ॥ श्रीगणेशाय नमः ॥ ११ ॥ श्रीगणेशाय नमः ॥ १२ ॥ श्रीगणेशाय नमः ॥ १३ ॥ श्रीगणेशाय नमः ॥ १४ ॥ श्रीगणेशाय नमः ॥ १५ ॥ श्रीगणेशाय नमः ॥ १६ ॥ श्रीगणेशाय नमः ॥ १७ ॥ श्रीगणेशाय नमः ॥ १८ ॥ श्रीगणेशाय नमः ॥ १९ ॥ श्रीगणेशाय नमः ॥ २० ॥ श्रीगणेशाय नमः ॥ २१ ॥ श्रीगणेशाय नमः ॥ २२ ॥ श्रीगणेशाय नमः ॥ २३ ॥ श्रीगणेशाय नमः ॥ २४ ॥ श्रीगणेशाय नमः ॥ २५ ॥ श्रीगणेशाय नमः ॥ २६ ॥ श्रीगणेशाय नमः ॥ २७ ॥ श्रीगणेशाय नमः ॥ २८ ॥ श्रीगणेशाय नमः ॥ २९ ॥ श्रीगणेशाय नमः ॥ ३० ॥ श्रीगणेशाय नमः ॥ ३१ ॥ श्रीगणेशाय नमः ॥ ३२ ॥ श्रीगणेशाय नमः ॥ ३३ ॥ श्रीगणेशाय नमः ॥ ३४ ॥ श्रीगणेशाय नमः ॥



Machhlishahr plate of Harischandradeva.—[Vikrama] Samvat 1253.

25

कास्य(श्च)पगोत्राय

ठक्कुरसोपालपौत्राय ठक्कुरमदनूपुत्राय रा[ही]ही[य]काय चार्चद्रा-
 कं या[वच्छा]सनीकृत्य पि[तृ]पितामहोपाजित तथा महारागी(ञी)-
 संनंढारीरतन्दकेन ? संप्रति[गु]-

26

पुत्रीकृत्य¹ वृत्तिं वहिःकृत्य

प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरजलकरलवणाक[र]प[र्णा]-
 कर² नियतानियतप्रभृतिसमस्तादा[या]नाज्ञा-
 विधेयीभू-

27

य दास्यथ ॥ भवन्ति चात्र श्लोकाः ॥

भूमिं यः प्रतिगृह्णाति [य]श्च भूमिं [प्र]यच्छति ।
 [उ]भौ तौ पुन्य(ण)क[र्माणौ] नियतं स्वर्ग[ग]मिनौ ॥ [१७*]
 सं(शं)खं भ[द्रा]सनं क्वचं वरास्वा(श्वा) वरवारणाः [१*]
 भूमिदाम(न)स्य

28

चिह्नानि फलमेत[त्पु]रंदर ॥ [१८*]

षष्टि(ष्टिं) वर्षसहस्रा(सा)णि [स्वर्गे] तिष्ठति भूमिदः ।
 आ[च्छे]त्ता चानु[मंता] च तान्वे(न्ये)ष नरके वसेत(त्) ॥ [१९*]
 बहुभिर्वसुधा भुक्ता राज[भिः] सगरादिभिः ।
 यस्य

29

यस्य यदा भूमिस्तस्य तस्य त[दा] फलं ॥ [२०*]

स्वदत्तां प[र]दत्तां वा यो हरेह[सु]धरां [१*]
 स वि[ष्ट]यां कृमि[र्भूत्वा] पितृभिः सह मज्जति ॥ [२१*]
 गामेकाः स्वर्णमे[कं] [वा*] भूम(मे)र[प्ये]कमंगुलं [१*]
 हरसरक-

30

मवा(मा)प्नोति यावदा[भू]तसंप्लवं । [१*] [२२*]

तडाग(गा)नां सहस्रेण वाजपेयशतेन च ।
 गवां कोटिप्रदानेन भूमि[हर्ता] न सु(शु)[ध्य]ति ॥ [२३*]
 वारिही[नि]व्य(ष्व)रणेषु सु(शु)ष्ककोटरवासिनः ।
 कृत्स्न(ण)सर्पाश्च जायन्ते

¹ This would show that the village of Pamahai formed part of the estate of some queen of Jayachandra who, being issueless, gave up her rights to Harischandra. [Perhaps the writer intended to engrave [तक्]महारागासं नंढारीरतन्दकेन संप्रति [गु]डानौकृत्य—Ed.]

² The fiscal terms which seem to be mentioned in this gap occur nowhere else, so far as I have been able to ascertain. The reading appears to be दा (or perhaps दी)गपसदीदीर्घगोवि[ह]।

³ Read हरेव व.⁰

- 31 देवव्रत्त[स्व*]हारिणः ॥ [२४*]
 न विषं विषमित्या[हु]र्व्रहा(ह्म)स्वं विषमुच्यते ।
 विषमेकाकिनं हन्ति 'व्रहास्वं [पुत्रपौत्र]कं ॥ [२५*]
 सर्वानितान् भाविनः पार्थिवेन्द्रा[न्*]
 भूयो भूयो याचते रान(म)[भ]द्रः ।
- 32 सा[मा]न्योयं 'धर्मसेतुनृपाणां
 काले काले पालनीयो भवद्वि(द्भि): ॥ [२६*]
 यानीह दत्तानि पुरा नरेन्द्रैर्दाना[नि धर्मार्थ]यशस्कराणि ।
 निर्मा[त्य]वान्तप्रतिमानि तानि को नाम साधुः पु-
 नराददीत ॥ [२७*]
- 33 वाताभ्रवि[भ्रम]मिदं वसु[धा]धिपत्य-
 मापातमात्रमधुरा विषयोपभोगाः ।
 प्राणा[स्तृ]णा[ग्रज]लविन्दुसमा नराणां
 धर्मः सखा परमहो परला(लो)क[या]ने ॥ [२८*]
- 34 लिखितं चेदं [त]स्मिन्पटकं महाक्षपट-
 लिखितकुरश्रीभोगादित्यैरिति ॥

No. 22.—GADVAL PLATES OF VIKRAMADITYA I.; A.D. 674.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

The owner of these plates is a school-boy at Kurnool, Madras Presidency. He states that "the plates were in his house at Gadval, Haidarabad territory, and that some old woman was saying that they were found in the fields." They were brought to the notice of the Archæological Department by Mr. C. V. Dorasami Aiyar, Clerk in the Settlement Office, Kurnool, and were obtained on loan through the Collector. I edit the inscription on them from two sets of excellent ink-impressions received from Rai Bahadur Venkayya, whose description of the originals is subjoined here.

These are "three copper-plates, with slightly raised rims, the first and last of which bear writing only on the inner side. The length of the plates is 9 inches, while the breadth varies between $4\frac{1}{8}$ inches at the middle and $4\frac{1}{4}$ inches at the two edges. They are strung on an elliptical copper ring which measures $3\frac{1}{2}$ " by $3\frac{1}{8}$ " and is $\frac{3}{8}$ " thick. The ends of the ring are secured at the bottom of a mass of copper, on which is impressed an almost circular seal which is 1" in diameter. The impression bears the rude figure of a boar in a running posture, facing the proper right. The last plate exhibits a slit which runs from the nearer margin right into the ring-hole. This shows that an attempt may have been made to remove the plate from the ring without actually cutting the latter. The plates together with the ring and seal weigh 160 tolas."

* Read व्रहास्वं.

* Read सेतुनृपाणां.

The writing on the plates is in an excellent state of preservation. In some cases the sign of *anusvāra* is indistinct and has to be supplied from the context. Throughout the record no mark of punctuation is used. The alphabet resembles that of the other grants of the same period and dynasty. The secondary forms of *i* and *ī* are not always clearly distinguished, and hardly any difference is made between the two letters *va* and *cha*, and between the secondary forms of *ri* and *ra*. The lingual *ḷ* occurs in the geographical name *Chōḷika* (l. 25) and in the expression *khaṇ[ḍu]ga vadḷa* (l. 28) which, as well as *salage* (l. 31), was taken over from the Telugu vernacular of the donee. Among the names of private individuals, three are Prākṛit (*Chanda* and *Kaṇha*, l. 27, and *Mahisara*, l. 29), and three Dravidian (*Tāmma* and *Pādamma*, l. 29, and *Konna*, l. 30). But the language of the whole record is Sanskrit, both prose and verse. The rules of *sandhi* are scrupulously observed, except in three instances (ll. 1, 26, and 38).

The inscription records a grant of land by the (Western) Chalukya (l. 4 f.) king Vikramāditya (I.), the son of Satyāśraya (i.e. Pulakēśin II.), grandson of Kīrtivarman (I.), and great-grandson of Pulakēśin (I.). Each of these four kings receives the same panegyric epithets as in other grants of the same period. At the end of the description of the reign of Vikramāditya I. the new grant adds a passage which is already known from his Haidarābād plates¹ and the spurious Kurtakōṭi plates.² As pointed out by Professor Kielhorn,³ this passage consists of four Āryā verses. These four verses mention several surnames of Vikramāditya I., viz. *Anivārita*,⁴ 'the unopposed' (verse 2), *Śrīvallabha*, 'the favourite of fortune' (verses 3 and 4), *Baṇarasika*,⁵ 'fond of fighting,' and *Rājamalla*, 'the wrestler with kings' (verse 5). Verse 3 states that he defeated *Narasimha*, *Mahendra*, and *Īśvara*, i.e. the three successive Pallava kings *Narasimhavarman I.*, *Mahendrarvarman II.*, and *Paramēśvaravarman I.*⁶ The last of these three kings is again named as *Īśvara-Pōtarāja*⁷ of *Kāñchī* in a *Vasantatilakā* verse (6) which follows after the four Āryās. The conquest of *Kāñchī*, the capital of the *Pallavas*, is alluded to also in verse 4. Verse 5 states that Vikramāditya I. destroyed the *Mahāmalla* family. As suggested by Professor Kielhorn,⁸ this is another reference to the *Pallavas*; for *Mahāmalla* seems to have been a surname of *Narasimhavarman I.*, and *Māmallapuram* is the ancient name of a *Pallava* city, the remains of which now go by the name of 'the Seven Pagodas'.⁹

The date of the grant was the full-moon *tithi* of *Vaiśākha* in the twentieth year of the reign, which was current after 596 Śaka years had passed (ll. 24-26). This date does not admit of verification; but, as Dr. Fleet kindly informs me, "the equivalent may be taken as Tuesday, 25th April, A.D. 674, though some authorities might make it the next day,—at any rate for any eastern parts of India." It fully confirms the correctness of the results of Professor Kielhorn's calculations of two other dates of the same reign.¹⁰

When Vikramāditya I. made this grant, his army had invaded the *Chōḷika-vishaya*, i.e. the *Chōḷa* province,¹¹ and was encamped in *Uragapura* on the southern bank of the *Kāvēri* river (l. 25 f.). In sending me the impressions, Mr. Venkayya drew my attention to the fact

¹ *Ind. Ant.* Vol. VI. p. 76 f.

² *Ibid.* Vol. VII. p. 219 f.

³ *Göttinger Nachrichten*, 1900, p. 345 ff.

⁴ See Prof. Kielhorn's remarks, *loc. cit.* pp. 346 and 359, and compare *sarva-anivārita-ṛāja* in verse 10 of the present inscription. Vikramāditya II. may have likewise borne the surname *Anivārita*, which forms part of the names of two of his officers. See *Ind. Ant.* Vol. X. p. 164 (*Anivārit-āchāri*); above, Vol. III. p. 360 (*Anivārita-Puṇyavallabha*), and Vol. V. p. 201, note 5. Compare also above, Vol. IX. p. 206, note 3; and above, p. 18.

⁵ This surname of Vikramāditya I. occurs in two *Pallava* inscriptions at *Kāñchī*. See *South-Ind. Ins.* Vol. I. p. 13, verse 5, and p. 23, verse 2; Dr. Fleet's *Dyn. Kan. Distr.* p. 329; above, p. 2.

⁶ See *South-Ind. Ins.* Vol. I. p. 145, note 4.

⁷ *Loc. cit.* p. 347 f.

⁸ See above, p. 7, note 2.

⁹ See above, Vol. IX. p. 102.

¹⁰ See now above, p. 1.

¹¹ Literally, 'the province of the Śōḷiyar or inhabitants of Śōḷam.'

that Uragapura is mentioned in Kālidāsa's *Raghuvamśa* (vi. 59)¹ as the capital of the Pāṇḍya king, and proposed to identify it with the ancient Chōla capital Uṛaiyūr near Trichinopoly. I rather think that Uragapura, 'the snake-city,' is a poetical equivalent of Nāgapattanam (now Negapatam), though this town is at some distance from the southern bank of the Kāvēri. The word *Nāgapattanam* is engraved in Tamil characters on certain small copper coins struck at Negapatam by the Dutch East India Company. The slightly different form *Nāgapattanam* occurs in the large Leiden plates. The Chinese pilgrim I-tsing, who visited India in the last quarter of the seventh century, reports that the priest Wu-hing, after travelling from China to India, landed at 'Nāgapatana' and thence embarked for Ceylon.² The famous pilgrim Hiuen-tsiang, who travelled over India in the second quarter of the same century, did not proceed farther south than Conjeeveram, which he notices. But he mentions on hearsay a town farther to the south, from which people used to embark for Ceylon.³ The quotation from I-tsing makes it very probable that Negapatam is intended by this. Colonel Yule was inclined to identify Negapatam with Ptolemy's *Nikama*.⁴

The grant was made at the request of Gaṅga-Mahādēvi (l. 27), who seems to have been one of the queens of Vikramāditya I. The donees were three Brāhmaṇas, each of whom received fifty *nivartanas* of land in a village named [Cheḍū]lī.

In verse 10 Vikramāditya I. is once more praised as a member of the Chālukya family and as the destroyer of the Pallava lineage.

TEXT.⁵

First Plate.

- 1 श्री⁶ स्वास्त [॥*] जयत्वाविष्कृत⁷ विष्णोः वाराह⁸ क्षोभितार्णवं [॥*] ⁹दर्षिणोद्भूत-
दंष्ट्रायविश्रान्तभुवनं व-
- 2 पुः [॥ १*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगीचाणां हारितीपुत्राणां
सप्तलोकमाह-
- 3 भिस्सप्तमातृभिरभिदधितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्ना-
- 4 रायणप्रसादसमासादितवराहलाब्ध[ने]क्षणक्षणवशीकृताशेषमहीभृतां चलि-
- 5 कानां कुलम[लं]करिणोरश्वमेधावभ्युत्थानपवित्रीकृतगात्रस्य श्रीपुल-
- 6 केशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपति-
- 7 भण्डलप्रणिवहविशुद्धकीर्तिः श्रीकीर्तिवर्मपृथिवीवल्लभमहाराजस्य पौत्र-
- 8 स्रमरसंसक्तसकलौत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध-
- 9 परमेश्वरापरनामधेयस्य सत्याययश्रीपृथिवीवल्लभमहा-

¹ [Mahāmahōpāśhyāya Haraprasad Sastri first drew my attention to this reference.—Ed.]

² *Ind. Ant.* Vol. X. p. 196. *Life of Hiuen-tsiang*, translated by Beal, p. xxxi. I-tsing, *Record of the Buddhist Religion*, translated by Takakusu, p. xli.

³ *Si-yu-ki*, translated by Beal, Vol. II. p. 233 and note 131.

⁴ *Ind. Ant.* Vol. XIII. p. 332. Further details on the local history of Negapatam will be found *ibid.* Vol. VII. p. 224 ff., in my *Progress Report* for 1890-91, paragraph 6, and in Mr. Venkayya's *Annual Report* for 1898-99, paragraph 47 f.

⁵ From two sets of ink-impressions, supplied by Bai Bahadur V. Venkayya.

⁶ Expressed by a symbol.

⁷ दृ looks like क्षो.

⁸ Read विष्णोर्वाराह.

⁹ Read दर्षिणी.

18

20

22

24

26

28

Handwritten text in an ancient script, likely Tamil, on a dark rectangular plate. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the plate, between lines 22 and 24.

20

32

34

36

38

Handwritten text in an ancient script, likely Tamil, on a dark rectangular plate. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the plate, between lines 32 and 34.

Second Plate; First Side.

- 10 राजाधिराजपरमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्यप्रवरतुरंगमे-
 11 ऐकेनैव प्रतीतानेकसमरमुखे रिपुनृपतिरुधिरजलास्त्रादनरसना-
 12 यमानज्वलदमलनिशितनिस्त्रिंशधारया च धृतधरणीभरभुजगभोगसदृ-
 13 शनिजभुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारः स्वगुरोः श्वि-
 14 यमवनिपतित्रितयान्तरितामात्मसात्कृत्य¹ कृतैकाधिष्ठिताशेषरा-
 15 ज्यभरस्तस्मिन्नाज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि धर्मेयशोभिवृ-
 16 ष्ठये स्वमुखेन स्थापितवान् [॥*] रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा
 स्ववंश-
 17 जां लक्ष्मीं² [॥*] प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः [॥ २*]³ अपि च
 [॥*] मृदित-

Second Plate; Second Side.

- 18 नरसिंहयशसा विहितम[हे]न्द्रप्रतापविलयेन [॥*] नयनविजितेश्वरेण प्रभुणा
 श्रीवल्लभेन जितं [॥ ३*] क-
 19 तपल्लवावमर्हं दक्षिणदिग्युवतिमात्तकाञ्चीकः [॥*] यो भृशमभिरमयन्नपि सुतरां
 श्रीवल्लभत्वमितः [॥ ४*] वह-
 20 ति स्वमर्थवन्तं रणरसिक[॥*] श्रीमदुरुवलस्कन्धः [॥*] यो राजमल्लशब्दं
 विहितमहामल्लकुलनाशः [॥ ५*] दु-
 21 र्गदुष्करविभेदविशालसाला दुर्गाधदुस्तरबृहत्परिखापरीता [॥*] अग्राहि येन
 जयतेश्वरपीत-
 22 राजं काञ्चीव दर्पिणदिशः⁴ पतिपेन⁵ काञ्ची [॥ ६*]⁶ स विक्रमाक्रान्तसकल-
 महीमण्डलाधिराज्यो विक्रमादि-
 23 त्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्त्वर्वानेवमाज्ञापयति⁷[॥*] विदित
 24 मस्तु वोस्माभिः पणवत्युत्तरपञ्चदशेषु⁸ शकवर्षेष्वतीतेषु⁹ पूर्ववर्तमानविजयराज्यसं-
 25 वत्सरे विंशतितमे वर्त्तमाने चोळिकविषयं प्रविश्य कावेरीदक्षिणतटावस्थितो-
 रगपुरमधिवस-
 26 ति विजयस्कन्धावारे वैशाखपौर्णमास्यां वर्त्तमाने¹¹ काप्यसगोत्रस्य ईश्वरषडङ्गविदः¹²
 पौत्राय
 27 स्वामिचन्द्रशर्मणः पुत्राय कन्हशर्मणे [चेडू]क्षिप्रामे¹³ गङ्गमहादेवीविज्ञापनया
 राजमाने-

¹ Read 'सारकरवा'; the तै of कृतै looks like त्रै.² Read लक्ष्मीं.³ Metre of verses 2-5: Āryā.⁴ क looks like के.⁵ Read दक्षिणं.⁶ Read चितिं.⁷ Metre of verse 6: Vasantatilakā.⁸ The कौ of सञ्ज्ञा looks like नौ.⁹ Read 'पञ्चशतेषु'.¹⁰ Read 'प्रवर्तमान'.¹¹ This word is superfluous.¹² Read 'गोत्रस्य'.¹³ The first akshara may as well be read त्रै, and the second may be दू.

28 न पञ्चाशन्निवर्त्तनपरिमाणं क्षेत्रं ख[ण्डु]गवड्कसहितं दत्तं [1*] तद्गामे च
वत्ससगोत्रस्य

Third Plate.

29 महीसरस्वामिनः पौत्राय तातम्नस्वामिनः पुत्राय पादम्नस्वामिने राजमानेन
पञ्चाश-

30 निवर्त्तनपरिमाणं क्षेत्रं दत्तं [1*] तद्गामे कौत्रशर्मणे च पञ्चाशन्निवर्त्तनप-
रिमाणं क्षेत्रं दत्तं

31 सलगसहितं¹ स्मदंशैरन्यैश्च राजभिरायुरैश्वर्यादीनां विलसितमचिरांश्चंचलमवग-

32 च्छद्विराचन्द्रार्कधरणवस्थितिसमकालं यशस्विनीषुभिस्त्वदत्तिनिर्विशेषं परिपालनी-
यमुक्तञ्च

33 भ[गव]ता वेदव्यासेन² व्यासेन [॥*] बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः
[1*] यस्य यस्य यदा भू-

34 मिस्तस्य तस्य तदा फलं [॥ ७*] खन्दातुं समहच्छक्यं दुःखमन्यस्य पालनं
[1*] दानं वा पालनं वे-

35 ति दानाच्छ्रेयोनुपालनं [॥ ८*] स्वदत्तां परदत्तां वा यो हरेत वसुधरां [1*]
षष्टिं वर्षसहस्रा-

36 णि विष्ठायां जायते क्रिमिः [॥ ९*] चालुक्यवंशजातस्य पञ्चवान्वयनाशिनः
[1*] सर्वानिवारिता-

37 ज्ञस्य शासनं शासनं दिषां [॥ १०*] महासान्निविप्रश्रिकप्रीजयसेनेन³ लिखि-
तमिदं शासनं [1*]

38 कुन्दस्वामिने⁴ एवास्य शासनस्य स्वामिनान्येस्ति⁵ [॥*] श्री⁶ नमो नमः[1*]
नमस्तकलविदे [॥*]

TRANSLATION.

(Line 1.) Ōm. Hail !

[Verse 1 contains an invocation of the boar-incarnation of Vishnu.]

(L. 2.) The great-grandson of the glorious Pulakēśi-Vallabha-Mahārāja, whose body was purified by bathing at the end of a horse-sacrifice, (and) who adorned the family of the glorious Chalikyās ;⁷

¹ This word is a subsequent addition. It was engraved in the place of some other letters, the first of which was a त. Read, as in other grants of the same dynasty, तदागामिभिरसंश्रये°.

² Read वेदव्यासेन.

³ Read °प्रीजय°.

⁴ Read °स्वामिन.

⁵ Read probably स्वामिनाशभिः.

⁶ Expressed by a symbol.

⁷ The usual epithets of this family (ll. 2-6) are omitted in the translation.

(L. 6.) The grandson of the glorious Kirtivarma-Prithivivallabha-Mahārāja, whose puro fame was established in the territories of hostile kings, such as Vanavāsī, which had been subdued by (*his*) valour;

(L. 8.) The dear son of Satyaśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara,¹ who acquired the surname of 'supreme lord' (*paramēśvara*) by defeating the glorious Harshavardhana, the lord of the whole northern country, who had encountered (*him*) in battle;

(L. 10.) He who, at the head of many famous battles, (*assisted*) by none but (*his*) noble steed named Chitrakaṇṭha and by the edge of (*his*) glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth; into whose own armour many blows had plunged; who, having gained for himself the royalty of his father, which had been concealed by the triad of kings,² caused the burden of the whole kingdom to be governed by (*himself*) alone; (*and*) who, for the increase of (*his*) merit and fame, by his own mouth confirmed the properties of temples and the grants to Brāhmaṇas which had lapsed in that triad of kingdoms;

(V. 2.) (*was*) Anivārta-Vikramāditya, who, having recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, acquired the title of 'supreme lord' (*paramēśvara*).

(L. 17.) Moreover:—

(V. 8.) Victory was achieved by the lord Śrīvallabha, who crushed the glory of Nara-siṃha, who caused the power of Mahēndra to be dissolved, (*and*) who subdued Īśvara by polity;

(V. 4.) He who became the favourite of fortune (Śrīvallabha) in a still higher degree, though (*at the same time*) forcibly wooing the damsel 'southern region' by seizing (*her*) girdle: (*the city of*) Kāñchī, while (*he*) caused to be crushed the sprouts (*forming her couch*):³ the Pallava (*kings*);

(V. 5.) He who, being fond of fighting (Rajarasika) (*and*) possessing splendid powerful shoulders, deservedly bears his own title of 'wrestler with kings' (Rājamalla), (*because*) he has caused the destruction of the Mahāmalla family;

(V. 6.) The king who, defeating Īśvara-Pōtarāja, seized, like the girdle of the southern region, (*the city of*) Kāñchī, whose large rampart was insurmountable and hard to be breached, (*and*) which was surrounded by a great moat, unfathomable and hard to be crossed.

(L. 22.) This Vikramāditya-Satyāśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara, who has won by (*his*) valour the sovereignty of the whole circle of the earth, thus commands all people:—

(L. 23.) "Be it known to you (*that*), when five hundred and ninety-six Śaka years had passed, while the twentieth year of (Our) reign of growing victory was current, while (Our) victorious army, having entered the Chōlika province (*vishaya*), was encamped in Uragapura which is situated on the southern bank of the Kāvērī, on the full-moon tithi of Vaiśākha, a field in the village of [Cheḍū]lī, measuring fifty *nitartanas* by the royal measure, together with a *khaṇ[du]ga* of paddy (*vaḍlu*), was given by Us, at the request of Gaṅga-Mahādēvi, to Kanhaśarman, the son of Svāmichandaśarman (*and*) grandson of Īśvara-Śhaḍaṅgavid of the Kāpya *gōtra*.

¹ I.e. Pulakēśin II.

² Viz. the Chōla, Pāṇḍya and Kēraḷa. See above, Vol. V. p. 202, note 16, and compare Vol. IX. p. 205, note 4.

³ Compare *South-Ind. Inscr.* Vol. I. p. 28, verse 8, and Vol. II. p. 355, verse 17.

(L. 28.) "And in the same village a field measuring fifty *nivartanas* by the royal measure was given to Pādammasvāmin, the son of Tātammāsavāmin (and) grandson of Mahisarasvāmin of the Vatsa *gōtra*.

(L. 30.) "And in the same village a field measuring fifty *nivartanas* was given to Konnaśarman, together with a *salage*¹ (of paddy).

(L. 31.) "[Future] kings of Our family and others, considering that the enjoyment of life, sovereignty, etc. is as transient as the lightning, (and) desirous of accumulating fame for as long as the moon, the sun, the earth and the oceans shall exist, should protect [this] (*grant*) without distinction from their own gifts."

(L. 32.) And the holy Vyāsa, the arranger of the Vēdas, has spoken:—

[Here follow three of the customary verses (7-9).]

(V. 10.) (*This is*) an edict, chastising enemies, of him who was born in the Chālukya family, who has destroyed the Pallava lineage, (and) whose orders are unopposed by all men.

(L. 37.) This edict was written by the great minister for peace and war (*mahāsāndhivigrahika*), the glorious Jayasēna.²

(L. 38.) To Kundasvāmin alone the conveyance (*ājñapti*)³ of this edict (*was entrusted*) by the king. Om. Obeisance, obeisance! Obeisance to the Omniscient!

No. 23.—NEW BRAHMI INSCRIPTIONS OF THE SCYTHIAN PERIOD.

BY RAKHAL DAS BANERJI.

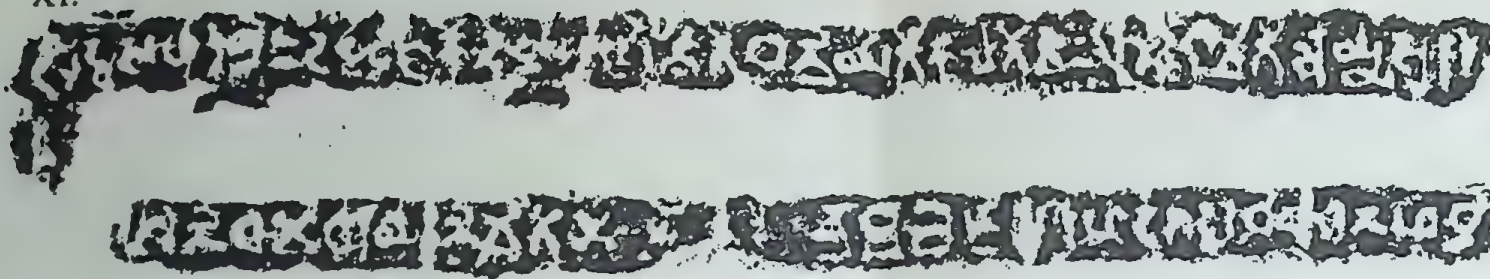
The following inscriptions were discovered in the Archæological Section of the Lucknow Museum during the winter of 1908. The existence of unpublished Brāhmi inscriptions in the Provincial Museum at Lucknow was well known to the public, and in 1905 Mr. V. A. Smith obtained a complete set of impressions of them from the Curator. But unfortunately none of these has been published as yet. In 1903 Mr. Smith mentioned four of them which were stated to have been discovered at Rāmnaḡar, an old fort in the Bareilly District. Two more are said to have been found at Mathurā. I examined the Archæological collection of the Lucknow Museum on two different occasions, once, while collecting materials for my essay on "The Scythian period of Indian history" in June 1905, and again in October 1906. On the last occasion, I came across at least three unpublished inscriptions but could not spare enough time for them. Subsequently, the task of cataloguing the archæological collection of the Provincial Museum was entrusted to me by Dr. J. Ph. Vogel of the Archæological Survey and I had occasion to go through the collection slowly and carefully. The result was the discovery of a number of dated inscriptions and important modifications in the readings of three published ones. The catalogue is not expected to be out soon; so I am placing the newly discovered records before the public as early as possible. The majority of sculptures in the collection of the Lucknow Museum belong to the Scythian period and were discovered by Dr. A. Führer, Ph.D., of the Archæological Survey. The collection also contains a large number of Mathurā

¹ These four words are a subsequent addition; see above, p. 104, note 1. Compare Brown's *Telugu Dictionary*, s. v. *salaga*.

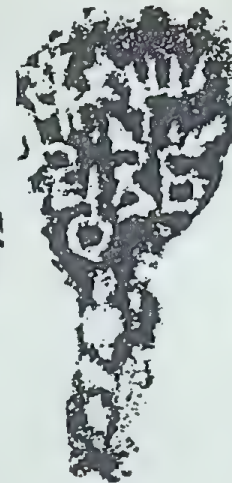
² This officer is probably identical with the Jayasēna who wrote another grant of Vikramāditya I., *Journ. Bombay Branch R. As. Soc.* Vol. XVI. p. 239.

³ On this term see Dr. Fleet's remarks, above, Vol. VII. p. 153 ff.

XI.



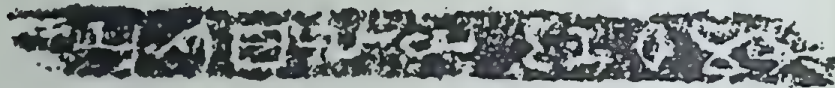
XIA.



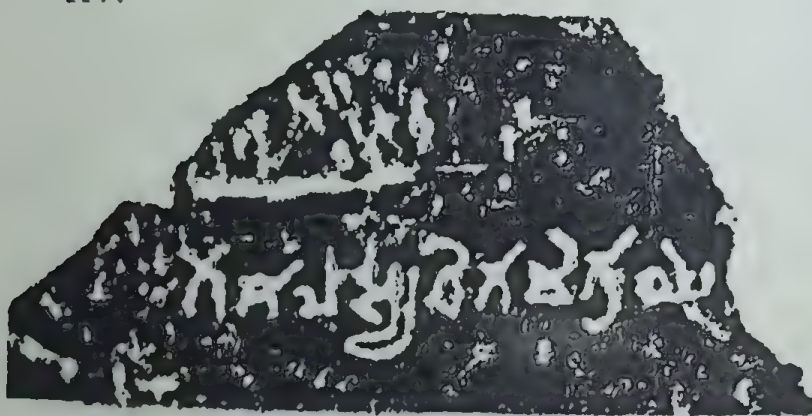
XIB.



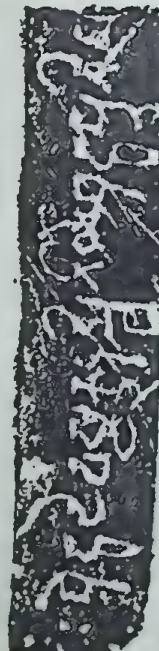
XIV.



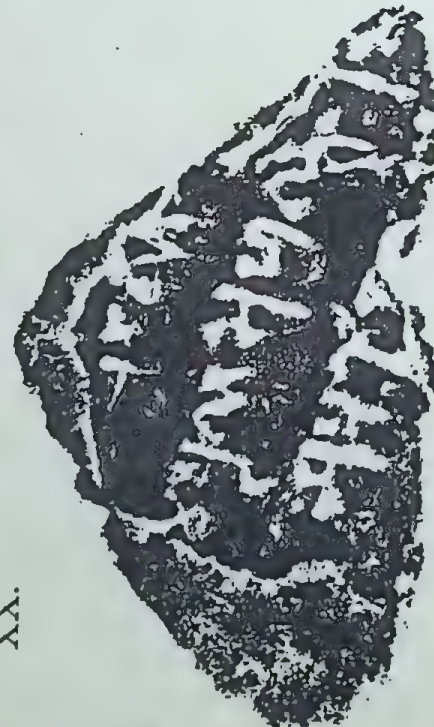
XV.



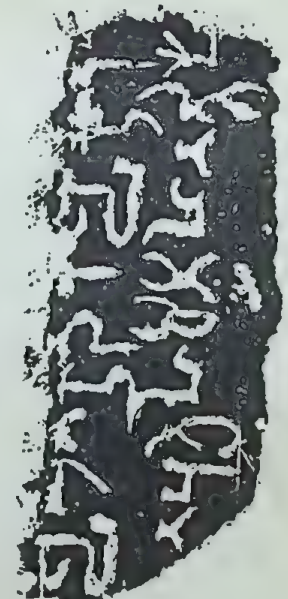
XXI.



XX.



XIX.



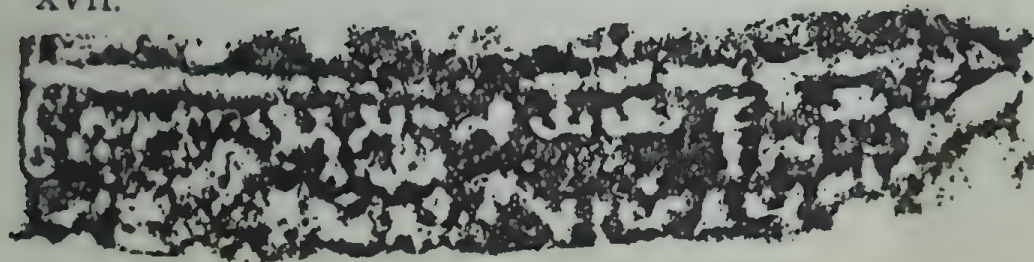
XVI.



XVIII.

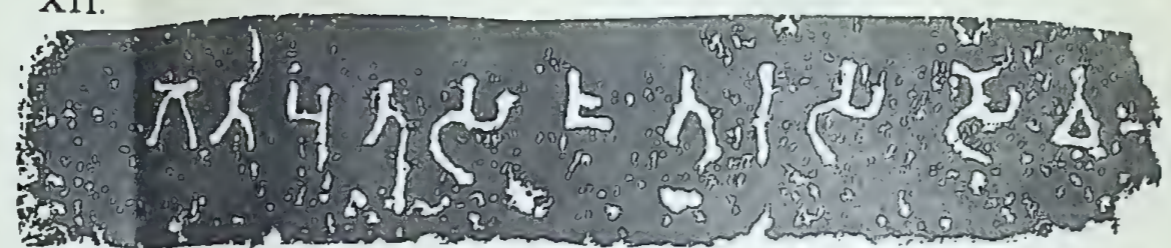


XVII.

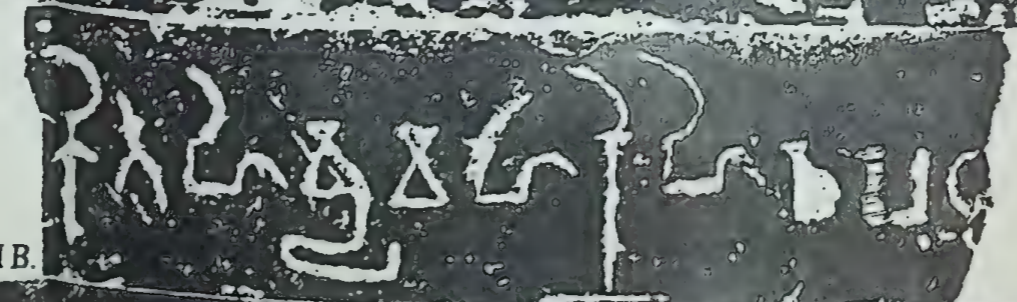
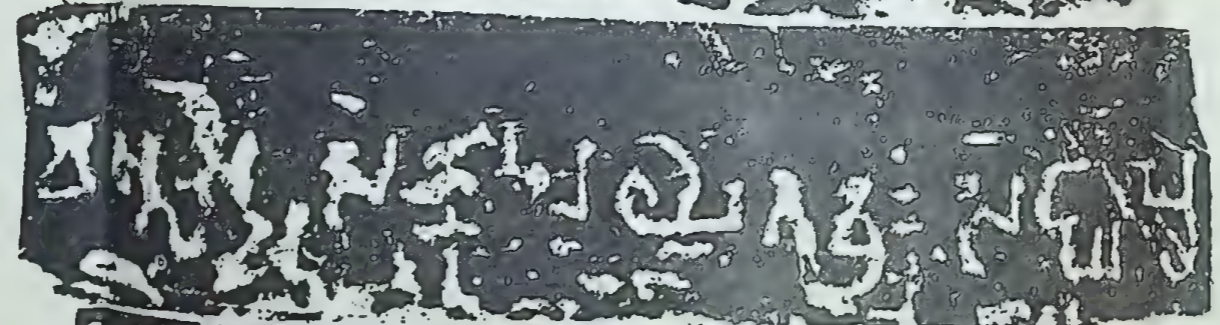
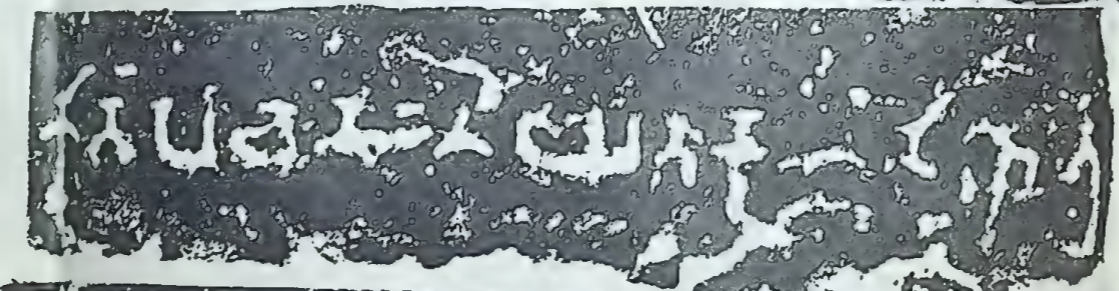
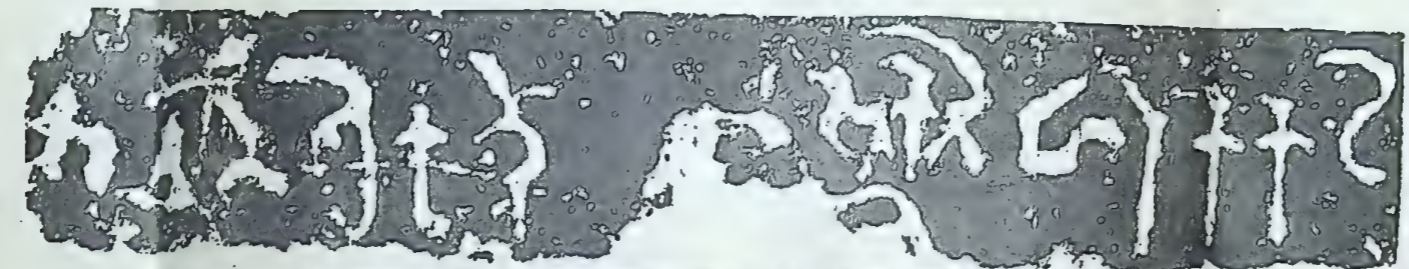


SCALE: SEVEN-SIXTEENTHS.
FROM IMPRESSIONS FURNISHED BY MR. R. D. BANERJI.

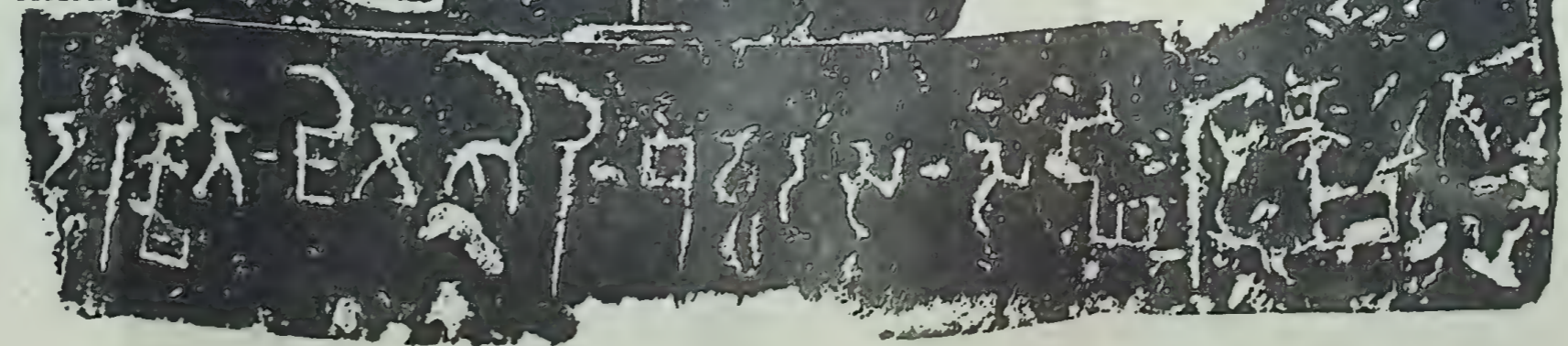
XII.



XIIIA.



XIIIB.



XIIIB

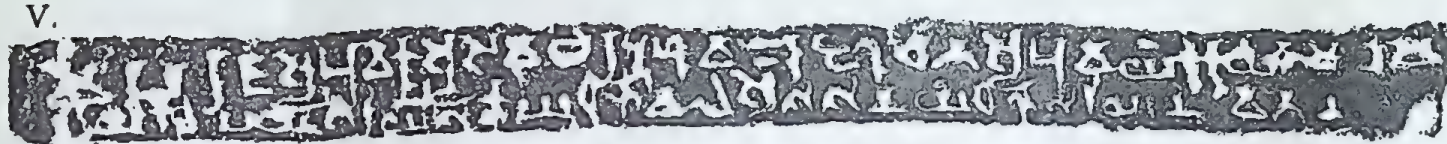
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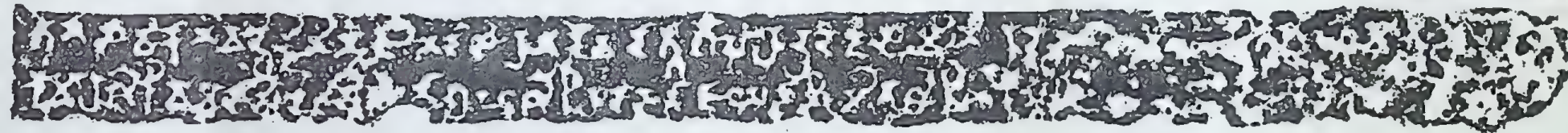
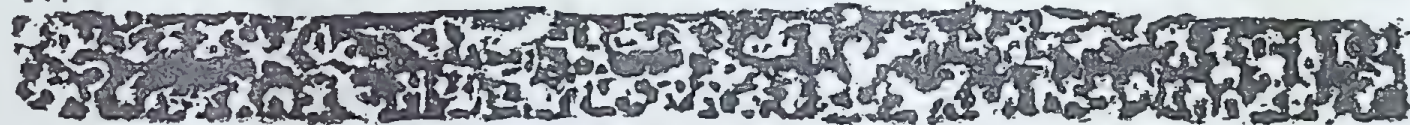
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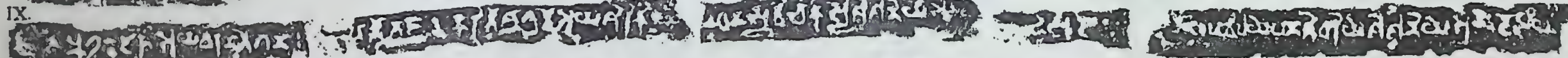
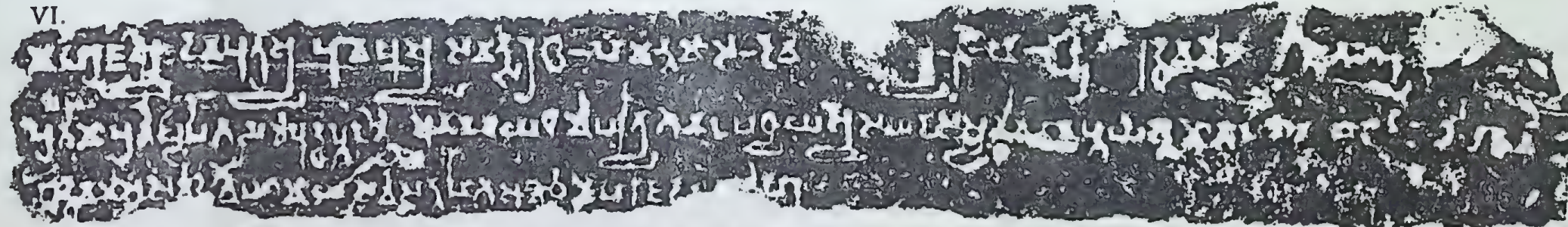
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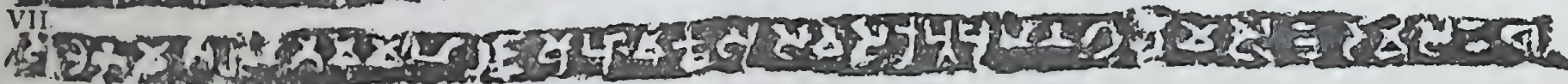
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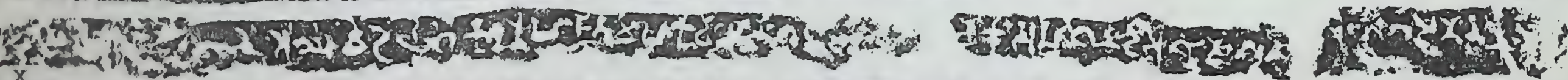
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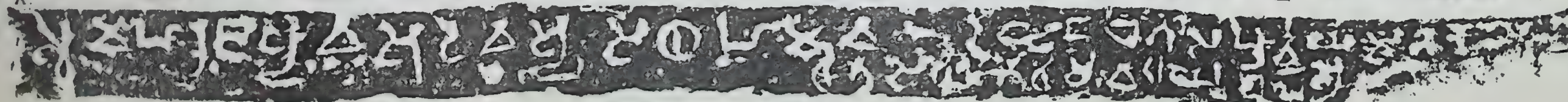
IX.



VII.



X.

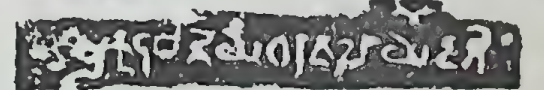


VIII.



III.

III.



IX.

sculptures discovered and figured by Growse and others which were presented to the Agra Museum. The collection thus comprises the following materials :—

- (1) Some of the sculptures collected by Growse and other local officers of the Mathurā District up to the year 1886.
- (2) The sculptures discovered during the excavations carried on by Drs. Führer and Burgess at Mathurā during the years 1888-96.
- (3) The sculptures discovered by Dr. Führer at Rāmnagar, the ancient Ahichohhattra in the Bareilly District in the winter of 1891-92.

None of the inscriptions from Rāmnagar have ever been properly edited. Translations of three of them have appeared in Dr. Führer's Report of the Epigraphical Section for 1901-02, out of which only one has been found. The rest could not be traced either in the galleries or the *Takkhana* of the Lucknow Provincial Museum.

Fourteen out of the twenty-one inscriptions edited here are absolutely new. The late Dr. Bühler published three inscriptions with facsimiles and the rest have been casually noticed or edited by Messrs. Growse, Smith and others. Those which have been already edited by Bühler are republished because, on examining the original, I found that his readings required considerable modifications. Two of the inscriptions (Nos. II. and VI.) were published by Growse with facsimiles in his *Mathura*.

The excavations at Rāmnagar have yielded some important records. One of them (No. I.) mentions the territorial name *Pañchāla*, while another inscription (No. XVI.) evidently from the same place refers to the name of the capital city [*Adhi*]ohohhattra. The identity of Rāmnagar with Ahichohhattra seems to be certain.

The language of the inscriptions is corrupt Sanskrit. I am indebted to Mr. Marshall for the photographs published here. They were taken by his photographer Babu Brajendra Nath Dey last winter.

The back views of two images, viz. that of the year 9 (Plate I.) and of the year 80 (Plate VIII.), show the deterioration of the Mathurā school of sculpture. The subject is the same in both cases, viz. a tree with flowers. The earlier sculpture shows a tall tree with a graceful trunk and proportionate flowers and leaves. But the later sculpture is ugly and disproportionate. No other Mathurā sculpture in the Lucknow Museum bears any carving on its back though many of them are carved in the round.

I.—INSCRIPTION ON A COPING-STONE.

The inscription was found on the top of a split coping of yellow sandstone which was used as a prop to a large "tablet of homage."¹ It was completely hidden under the large slab and was discovered when the latter was being taken out to be cleaned. The sculpture came most probably from Rāmpagar, the ancient Ahichohhattra, in the Bareilly District. The Curator's Report for the month of April 1892 mentions "1 coping stone with inscription of the Saka era (dated Samvat 5) Excavated from the old site of a large Buddhist temple at Ramnagar, Rohilkhand."² Dr. Führer most probably took the word *Pāñchāliye* 'of Pāñchāla' in line 8 for a date. The alphabet belongs to the class which Bühler called *Kshatrapa* characters. They are older than what Messrs. Vogel and Lüders style Early Kushana. The inscription is dated in the first year of the reign of a king (?) whose name is lost.

¹ V. A. Smith's *Jaina Stupa*, pl. VIII.

North-Western Provinces and Oudh Provincial Museum Minutes, Vol. V. p. 5, App. A.

1	[Nama] bhaga[va]	.	.
2	bhghara	.	.
3	[va*]rshē pratha[mē]	.	.
4	[di*]vasē 10 1	.	.
5	[Dhru ?]va-mitrasya pra[pautrēna*]	.	.
6	sya pantrēna Śau	.	.
7	Bhargavi-putrēna	.	.
8	su Pāṁchāliyē	.	.
9	sthitēna hāti	.	.
10	kāyām patitaḥ	.	.
11	itaḥ sthitē[na]	.	.

1. The proper right half of the inscription is entirely lost. The first two lines have lost two syllables each at the end, while in the third and fourth two or three syllables are completely gone at the beginning of the portion extant.

2. The palatal *śa* which occurs only once is archaic in form and the subscript *ya* which occurs twice (ll. 5 and 6) is tripartite. The cross-bar of the lingual *sha* in the third line does not touch the left vertical.

3. The secondary long \bar{i} is expressed by two vertical strokes slightly inclining to the proper left (ll. 7 and 8). The \bar{e} is expressed by the lengthening of the *mātrā* towards the proper right as in Maurya Brāhmī, but the \bar{a} is expressed differently by a slightly curved stroke to the proper left as in the Kṣaṇa script. The secondary *an* occurs twice in line 6 and does not differ much from the form found in the Allahabad inscription of Samudra Gupta.

4. The date is given in words with the exception of the day which is expressed by numerals in common use during the Scythian period.

5. Two uncommon forms of the letter *ta* occur in line 10. The place of the *mātrā* is occupied by a cube so common in the "boxheaded" Gupta and the Chitravarṇa alphabets,¹

6. The *visarga*, which is very rare in cognate inscriptions, occurs twice, once in line 10 and again in line 11.

7. The *ya* when it occurs singly looks like the Kharōshtī syllable *me*.

8. The name of the great-grandfather of the donor seems to be [Dhru]vamitra. The restoration is based on Cunningham's readings of some of the coins of Pañchāla.²

“ Adoration to the divine in the first year . .
 (the month of) the eleventh day
 by the son of a Bhargavi (a mother of the Bhārgava gōtru), the
 grandson of (and) the great-grandson of [Dhru]vamitra
 (which) stood at
 belonging to the country of the Pañchālas fallen in the
 kā which stood here.”

¹ *Gupta Inscriptions*, p. 231, pl. XXXIII. and pp. 235-249, pl. XXXIV.—VI.

² Cunningham, *Coins of Ancient India*, pp. 81 to 84.

Inscribed Images of the Scythian Period.—Plate I.

Jaina Image, the year 9.

BACK.



W. GRIGGS & SONS, LTD., COLLOTYPE.

FRONT.



V. VENKAYYA.

II.—INSCRIPTION ON THE BASE OF A BÔDHISATTVA IMAGE.

This fragment was discovered, according to Growse, in a mound near the Circular Road at Mathurā.¹ The language is corrupt Sanskrit and the characters are neat and well incised. They belong to the early Kushana period. The important point about this inscription is that it is a Bôdhisattva image and not a Buddha image as Growse calls it. The inscription consists of a single mutilated line on the upper rim of the pedestal (Lucknow Museum Catalogue No. B-18.)

TEXT.

. varshā māsē 2 divasē 6 a[syām pūrvvāyām]
 nēna Bôd[dh]isat[v]ō p[r]atis[th]āpitō mā[tā] pitihi sa[hā]

TRANSLATION.

. "the second month of the rainy season, the sixth day, on that
 (date specified as) above a Bôdhisattva (image) was set
 up by na together with (his) mother (and) father (and)
"

The pedestal is one of the finest pieces of carving turned out by the Mathurā school of sculptors. It represents two men of high rank sitting on a series of steps apparently conversing with each other. The heads of these figures are slightly damaged, but the execution is very fine. The mutilation of the first few letters of the inscription and the loss of the main figure is greatly to be deplored, as they would have been very important for the history of Indian sculpture.

III.—INSCRIBED JAINA IMAGE, THE YEAR 9.

Nothing is known about the findspot of this image. It stands in the Jaina section of the Lucknow Museum, and, judging from its workmanship, is most probably a product of the Mathurā school. The discovery of the Bôdhisattva images of Sarnāth and Śrāvastī has made us chary in the matter of assigning findspots of antiquities extempore. No references either to the sculpture or to the inscription have been found in Dr. Führer's Annual Reports or in the Minutes of the Lucknow Museum. The image is headless and belongs to the Digambara sect (Plate I., Front). The Jina evidently stands on a cushion placed on an opening lotus. To his proper right two men are standing with hands folded in adoration and their backs turned towards each other. To the proper left a female figurine stands with a flywhisk (?) in her hands. The image is carved in the round. On each flank is a tall slender pilaster with a bell shaped capital and a square abacus which again bears a couple of rosettes on its rim. The pilaster on the proper left has been damaged by the incision of a square mortise hole. The reverse is occupied by the representation of a tall tree with bunches of small four petalled flowers which resemble the *asoka* blossom. A female stands to the proper left of the tree holding a garland in the right hand, while in front of her a child stands with hands folded in adoration. To the right of the tree is a vessel made of leaves containing a garland and by its side a male is standing with clasped hands (see pl. I.).

The inscription consists of three short, irregular lines, of which one is incised on the edge of the cushion and the others on the lotus petals; two short fragmentary lines are incised between the feet of the Jina. The language is the usual corrupt Sanskrit common in inscriptions of this kind and the characters are of the Northern Indian type of the Kushana period. The epigraph is dated in the year 9 of the Kushana era and must probably be referred to the

¹ Growse's *Mathura* (2nd edition) p. 106, and plate facing p. 108.

reign of the emperor Kanishka. Another record of the same date mentioning the name of Kanishka is already known,¹ though its present locality is indefinite. The subjoined inscription records the erection of the image by a female named Gahapalā at the request of the venerable Tarika.

TEXT.²

- 1 Siddham Sam 9 he 3 di 10 Gra[ha]m[i]trasya dhitu Śivaśirisya vadhu
Ekraḍalasya
2 Koṭṭiyātō gaṇātō [A]rya Tar[i]ka[s]ya kuṭu[m]biniyē
3 Thaniyātō kulātō Vair[ā]tō [śākha]tō [ni]va[r]tanā Gahapalāyē dati.

Remarks.

1. The first syllable of the word Śivaśiri may also be read as *Avasiri*.
2. The word *Ekraḍalasya* may also be read *Ekradalasya*. The letters are of the ordinary crude form, so common in similar inscriptions on images from Mathurā.
3. It seems that the lotus petals were carved after the incision of the inscription. The loss of the letter *sa* in the word *Tarikasya* can hardly be otherwise accounted for.
4. The word *śākhatō* has almost entirely vanished on account of the attempts of the mason employed by the Lucknow Museum authorities to remove the cement from the inscribed portion.
5. The reading of the last two words of the third line is uncertain. A copious use of cement has made them almost illegible.

TRANSLATION.

"Success. In the year 9, the third (month) of winter, the tenth day; the gift of Gahapalā, the wife of Ekraḍala, the daughter-in-law of Śivaśiri and the daughter of Grahāmītra, at the request of the venerable Tarika out of the Koṭṭiya gaṇa, the Thaniya (*Sthāniya*) kula (and) the Vaira (*Vajrā*) śākha."

The inscription between the feet of the Jina consists of two short lines:—

1. Arya [A]gha-
2. masya śiśini

and seems to refer to the donor of the image. The form of the letter *ma* in the second line is unusual as it is more common in the inscriptions of the Gupta period.

TRANSLATION.

"The female disciple of the venerable [A]ghama."

IV.—INSCRIBED JAINA IMAGE, THE YEAR 12.

This inscription consists of 4 short mutilated lines, two of which are incised on the rim of the throne, on which the Jina is seated and the other two on the base. A large part of the

¹ A. S. R. Vol. III. p. 31, pl. XIII. No. 4.

² The lines of the inscription are transcribed here as they appear at first sight. But the word *kuṭumbiniy* is far removed from *Ekraḍalasya* with which it has to be taken. Again the word *nicartanā* is also similarly removed from *Tarikasya*. Perhaps the engraver intended that the inscription should be read in the following order:—(1) *Kuṭumbiniyē*, (2) *Gahapalāyē dati* is engraved in two lines immediately below *Ekraḍalasya* and may be read with it. Similarly (1) *Koṭṭiyātō gaṇātō* (2) *Thaniyātō kulātō Vairātō [śākha]tō* written in two lines immediately below the first half of the first line may be taken as one section and the passage (1) *Arya Tarikasya* (2) *nicartanā* engraved in two lines as a separate section. Lines 2 and 3 of the text would thus be split up into three sections each consisting of two lines.

Inscribed Images of the Scythian Period.—Plate II.

Jaina Image from Ramnagar, the year 12.



left arm of the image is missing. The Jīna is seated in the *dhyānamudrā* posture on a throne supported by a couple of lions standing (Plate II). The intervening space between the lions is occupied by a bas-relief. In the centre of the bas-relief is a wheel on a short Indo-Corinthian pilaster with two capitals and a square abacus, while a devotee is seated on the ground on each side. To the right of the pillar ten women are standing in two rows with garlands in their hands and to the left a group of ten men in similar positions. So far as I know, the usual order has been reversed in this case. The majority of bas-reliefs on the pedestals of images from Mathurā show the men on the right and the women to the left of the wheel.

Nothing is known about the provenance of this image. It is now standing on a masonry pedestal without a label close to the entrance of the Jaina section. In his report for the month of April 1892, Dr. Führer, as the Curator of the Lucknow Museum, reports the presentation of "1 pedestal (*sic*) of a statue of a Tirthamkara, inscribed Śaka-Samvat 10, excavated from the ancient site of a Digambara temple at Ramnagar in Rohilkhand."¹ It is possible that our image is referred to by these words of Dr. Führer.

TEXT.

- 1 Sam 10 2 va 4 di 10 [1] etasya purvāyām Koṭṭiyātō [ga]ṇatō
Ba[m]bhadāsi[yā]tō kulātō U[chēna]-
2 garitō śūkhātō gaṇi[s]ya Aryya Puśi[lasya] śiśini Datila . ti Harinan[di]sya
bhaginiyē ni[var*]-
3 tanā sāvikānām vaddha[ki]ninām Jinadāsi Rudradēva Dāttāgālā Rudradē[va]-
sāmi[nā] Rud[ra] . . . [Gahami]tra
4 Kumārasīri Vamadasi Hasti[sē]nā Grahasīri Rud[r]adatā Jayadāsi Mit[r]asīri-
.

Remarks.

1. The symbol for 10 is peculiar. This form seems to show the transition between the form in No. I and that in No. V.
2. The akshara ki of vaddha[ki]ninām seems to be corrected by the engraver himself from ku.
3. The word Dāttāgālā is most probably the name of a village. It occurs in an inscription on a colossal image of Buddha from Bodh Gayā now in the Indian Museum.²

TRANSLATION.

"In the year 12, the 4th (month) of the rainy season, the 11th day, on that (*date specified as*) above,— (*an image was set up*) by the (following) lay-hearers³ (who belonged to the caste) of carpenters, (*viz.*) Jinadāsi, Rudradēvā,⁴ Rudradēva-sāmi (*Rudradēvasāmīn*) of Dāttāgālā, Rudra Gahamitra (*Grahamitra*) Kumārasīri (*Kumārasīri*) Vamadāsi (*Brahmadāsi* or *Vāmādāsi*) Hastisēnā, Grahasīri (*Grahasīri*) Rudradatā (*Rudradattā*), Jayadāsi, Mitrasīri (*Mitrasīri*) at the request of the sister of Datila . . . Harinandī, the female pupil of the venerable Puśiḷa out of the Koṭṭiya gaṇa, Bambhadāsiya (*Brahmadāsiya*) kula and the Uchēnagari (*Uchchānagari*) śākhā.

¹ N.-W. P. and Oudh Provincial Museum Minutes, Vol. V. p. 6, Appx. A.

² J. A. S. B. Vol. XXXIII. p. 177, and Mitra, *Buddha Gaya*, p. 192.

³ *Vaḍḍakino* (=vaddhakino) occurs in one of the Sāḷhi inscriptions (*ante*, Vol. II. p. 389) in the sense of 'carpenter.' *Vaḍḍakā* in Hindi means 'carpenter.'

⁴ It is also possible that the two names Jinadāsi and Rudradēvā have to be taken as one name Jinadāsi-Rudradēvā. The mother's name might have been prefixed to distinguish her from others bearing the name Rudradēvā. The same may be the case with some of the other names in this inscription.

V.—INSCRIBED IMAGE OF SAMBHAVANĀTHA, THE YEAR 48.

This image was found in one of the smaller rooms of the Jaina section of the Lucknow Museum without any label or number. There is no particular mention either of the image or of the inscription in the Minutes or the Annual Reports of the Lucknow Provincial Museum.

This is the only known statue of Sambhavanātha (Plate III.), the third Jina, discovered at Mathurā during this period. Figures of Rishabhanātha, Nēminātha, Pārśvanātha and Mahāvira have been met with. It is to be noted that Jaina images of the Scythian period cannot be identified satisfactorily unless the names are mentioned in their inscriptions. Most probably, distinctive symbols (*chihna*) were assigned to the respective Jinās at a much later period. Those distinguishing symbols have not been found in any Jaina image of the Scythian period discovered up to date. The earliest known Jaina statue with a distinctive symbol is the image of Rishabhanātha from the Kaṅkāli Tīlā mound near Mathurā figured in Mr. V. A. Smith's *Jaina stupa* (Plate XCVIII). Unfortunately it is uninscribed, but may be assigned to the 4th or the 5th century of the Christian era on account of its technique.

The head and one arm are broken. The Tirthaṅkara is seated in the *dhyānamudrā* posture on a throne supported by a couple of lions. The space under the throne between the lions is occupied by a bas-relief, showing the Triratna symbol resting on a small wheel and supporting a larger one. Two conches are leaning against the smaller wheel, while a small leaf is added to each side of the larger wheel. The grouping is exactly the same as on the Jaina pedestal, now in the Lucknow Museum, dedicated in the year 49.¹ A male figure stands to the right of this group of symbols, and a female to the left. They hold flowers in their right hands while their left hands are akimbo.

The inscription consists of four short lines.

TEXT.

- 1 Mahārājasya Huvakshasya sa[m]vachar[ē] 40 8 va 2 d[i] 10 7 ētasya
pūvāyam K[oṭṭi]yē [gaṇē] Bama[dā*]
- 2 [si]yē k[u]lē Pachanagariyē śākāya Dhujhavalas[ya] śiśin[i]y[ē] Dh[u]jha-
[ś]iriy[ē] nivatana
- 3 [Bu]dhukasya vadhnyē Śavatrana (?) pōtr[i]y[ē] Yaśāy[ē] dana
Sa[m]bhavasya proṭima pra-
- 4 ta(ti)stape(pi)ta.

TRANSLATION.

"In the year 48, the 2nd (month) of the rainy season, the 17th day, of the Mahārāja Huvaksha; on that (date specified as) above, an image of Sambhava was set up by Yaśā, the grand-daughter of Śavatrana (?) and the daughter-in-law of Budhuka, at the request of Dhujhaśiri (*Dhurjaśiri*), the female disciple of Dhujhavalas (*Dhurjarala*) out of the Kōṭṭiya-gaṇa, Bama[dā]siya (*Brahmadāsiya*) kula and Pachanagari (*Vajranagari*) śākhā.

VI.—MATHURĀ BUDDHIST IMAGE INSCRIPTION, THE YEAR 51.

The discovery of this inscription was made known to the public by Mr. Growse in 1870. It was found in one of the Jamalpur mounds² on the pedestal of an image, most probably of Buddha, of which only the feet are extant. A male kneels to the proper right with some object, probably a bag, in his hand. It consists of three lines, of which the proper left half of

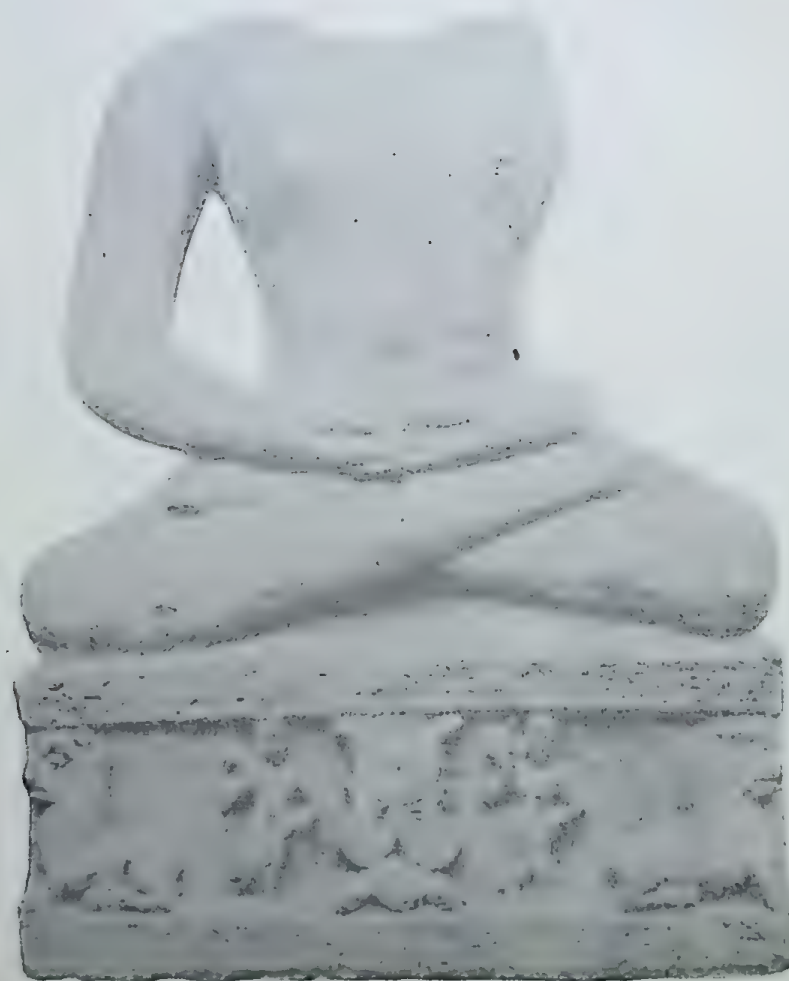
¹ Above, Vol. II. p. 204, No. XX. and p. 321, pl. IV; Vol. IX. pp. 244-45.
² Growse's *Mathura*, 2nd edition, p. 107.

Inscribed Image from Mathura.



V. VENKAYYA.

Image of Sambhavanatha, the year 48.



W. GRIGGS & SONS, LTD., COLLOTYPE.

the first two lines are almost illegible. It records the erection of an image by a *bhikshu* named Buddhavarman during the reign of Huvashka in the fifty-first year of the Kushana era in a temple built by the king himself (*Mahārāja Dēvaputra-vihārē*). This temple is most probably the same as that mentioned in a later inscription.* The characters of the subjoined inscription are very neatly incised.

TEXT.

- 1 Mahārajasya Dēvaputrasya ¹Huvashkasya savatsarē² 50 1 hamanta māsa 1
d[i]va[sa] . . . [as]y[ām] pu[rva]yām [bhi]kshunō Buddhavarman[naḥ]³
[Śākya ?] . . .
2 pratimā pratishṭāpit[ā] sarva-Buddhapūjartha[m]⁴ an[ā]na [dē]yadharma-
parityāgēna⁵ Upadhyāyasya Sa[m]ghadāsasya [nirvāṇā]ptayē=stu [mā]tāp[ita]
3 Buddhavarmasya sarva-d[u]khōpaśam[ā]ya sarva-satva-hita-sukhārtha[m] [M]ahārāja
Dē[vaputra-vi]hārē.

TRANSLATION.

"In the year 51, the 1st month of winter, the . . . day, on this (date specified as) above,—an image of Śākya[muni ?] . . . (the gift) of the *bhikshu* Buddhavarman, was set up in honour of all the Buddhas. Let the bestowal of this religious gift be for the attainment of nirvāṇa by the *Upadhyāya* Saṃghadāsa, and for the cessation of unhappiness for Buddhavarman [and his parents] . . . (and) for the welfare and happiness of all beings. In the vihāra of the Mahārāja Dēvaputra."

The transcript of this inscription printed in my paper on "Mathura inscriptions in the Indian Museum" (*Jour. and Proc. A. S. B. Vol. V. p. 243*) should be corrected in accordance with the foregoing text and translation.

Remarks.

1. The king's name is undoubtedly spelt as *Huvashka*; cf. variants *Huvaksha*, *Hushka*, *Huksha*, etc.
2. There are no traces of the *anusvāra* on the stone.
3. The possessive case ending is expressed in two ways:—*varma[naḥ]* and *-varmasya*. But it is to be noted that the *visarga* is not legible.
4. The final form of *ma* is important, as this is the earliest case known in Northern Indian inscriptions; above, Vol. I., p. 389, No. XIV.
5. This form occurs in another inscription of the same period (*J. B. B. R. A. S. Vol. XX*).

VII.—INSCRIBED JAINA IMAGE, THE YEAR 58.

The inscription has already been published by the late Dr. Bühler (No. 42 of Prof. Lüders' List, p. 8 f. above). When I was examining the characters of the inscriptions of the Scythian period, I was struck by the use of the word *hanat* in two dated inscriptions:—

- (1) The inscription of the forty-fourth year of Huvishka† and (2) that of the eightieth year of Vāsudēva.§

* I. A. Vol. XXXIII. p. 101, No. II; above, Vol. IX. pp. 243 and 245.

† The use of the word between the year and the month of a dated inscription can have no significance. The word occurs also in the Mathurā lion capital inscriptions (*ante*, Vol. IX. p. 141). Here however the context is different and Mr. F. W. Thomas has taken the word to denote a proper name.

‡ *Ante*, Vol. I. p. 387, No. 9 and Plate.

§ *Ibid.* p. 392, No. 24 and Plate.

On examining the originals carefully I found that the date in one of them is not forty-four but fifty-eight, expressed in words. The following considerations led me to this conclusion:—

- (1) The first syllable after the word *sava[tsa]re* has been read by Dr. Bühler as *pta* or the numerical symbol for 40. But it would be better to take it as a form of the letter *ā* (cf. above, Vol. VIII. plate facing p. 176, i, f.).
- (2) The second syllable has been taken by Dr. Bühler to be a numerical symbol. But it is evidently the compound letter *shṭa*. The plate published along with this paper was prepared from an impression taken under my personal supervision and shows the letter *shṭa* better than the facsimile issued with Vol. I. of this Journal.
- (3) The third letter was taken by Dr. Bühler to be *ha* but the absence of the horizontal stroke at the top of the vertical line on the proper right shows that it is *pa*. The left hand vertical line is slightly curved, but it should be borne in mind that the characters of Jaina inscriptions of the period are always cursive;* cf. the *ha* of *Maharaja* in the same line.

The word *paṇa* occurs in two other Brāhmī inscriptions from Mathurā published by the late Dr. Bühler. One of them is dated in the year 50 (*ante*, Vol. II. p. 203, No. XVII), which is preceded by the word *paṇa* and the other in the year 52, to which is prefixed the word *dcāpaṇa* (*ibid.* No. XVIII). In the present inscription we have got *ashṭapaṇa*, which I have rendered by 'fifty-eight.' The word *paṇa* is apparently an abbreviation of the Pāli *pañṇāsa* 'fifty.' In the inscription of the year 80, where the word *paṇa* also occurs, according to Dr. Bühler's text, it is a misreading for *hamata*, as I shall show later on in this paper.

With my corrections the text of the subjoined inscription runs as follows:—

1. Sdha[m]¹ Nama Śara[sa]tama Maharajas[ya] Huvakshasya sa[m]vasare asṭapaṇa gra[ṣya] masa 3 [da]visa² 2 ē[ta]-
2. [ayām] p[n]rva[yām] Pe (?) gane(?) Aryachēṭiyē³ kulē Haritamāla-kaḍhi[yātō] śā [vā]chakas[y]a Hag[i]n[ā]dis[y]a śi[sō]gana Na(?)gasēnō(?) dana[m] (?).

Remarks.

1. This word occurs in many other cognate inscriptions. There is a symbol preceding *na* of *nama* which I cannot explain.
2. Perhaps the word was pronounced *davisa* as is still the case in Bengal and Assam; read *divasa*.
3. There is an unexplained symbol after the *akshara yē*. Perhaps it is due to a crack in the stone.

TRANSLATION.

Success! Adoration! In the year 58 of the most illustrious (?) great king Huvaksha, in the 3rd month of summer, on the 2nd day. On that (*date specified as*) above, the gift of Nagasēna (?), the pupil of Haginadi (Bhaganandi ?) a preacher out of the
 gana, the Arya-Chēṭiya (Ārya-Chēṭika) kula (and) the Haritamālakaḍha (Haritamālagaḍhi) śā[khā].

VIII.—INSCRIPTION ON A JAINA IMAGE FROM MATHURĀ, THE YEAR 71.

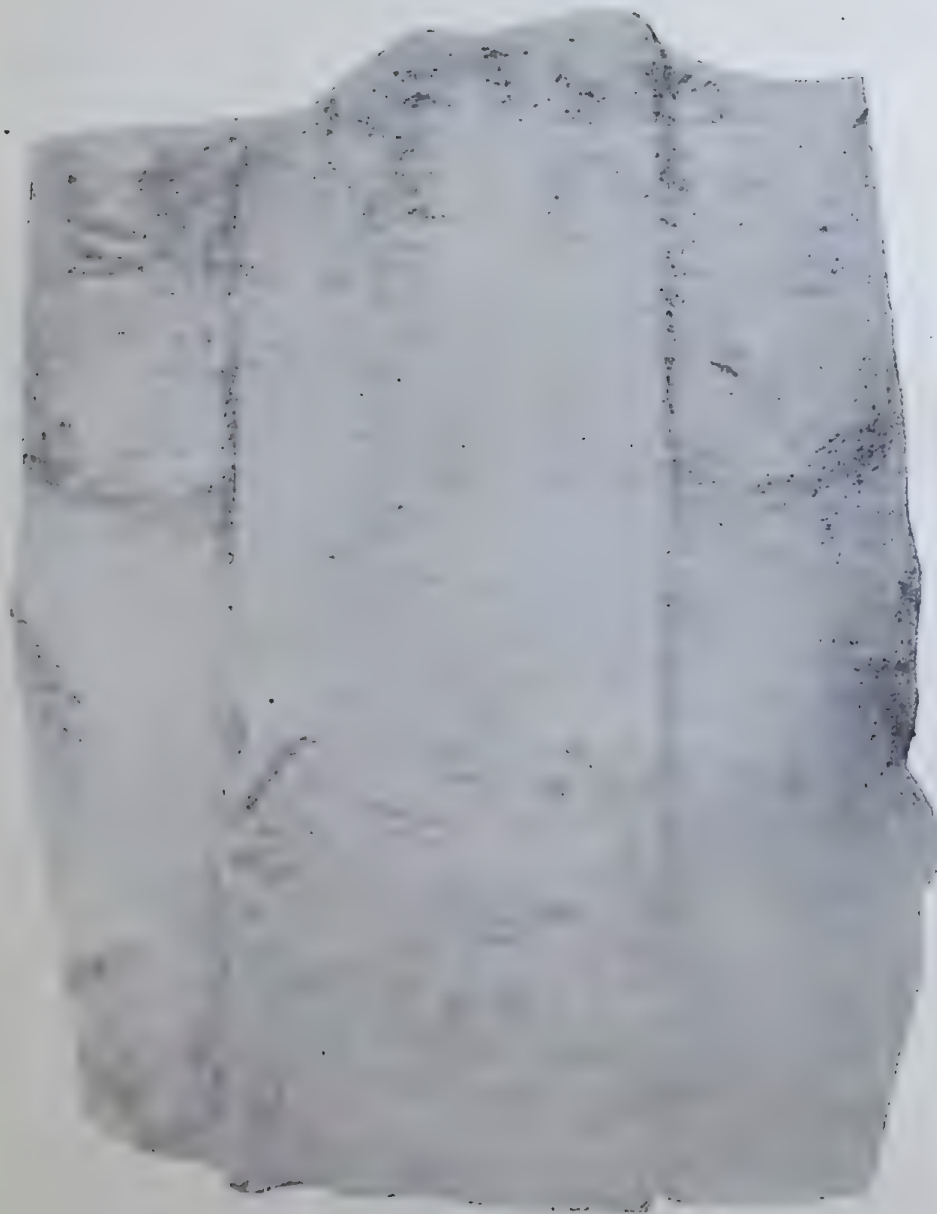
The discovery of this image was announced by Dr. Führer in his *Annual Progress Report* for the year 1890-91 (p. 17) and in his *Annual Report*† of the Provincial Museum for the

* *Ind. Ant.* 1908, p. 51.

† N.-W. P. and Oudh Provincial Museum Minutes, Vol. III. p. 233.

Inscribed Images of the Scythian Period.—Plate V.

Jaina Image from Mathura, the year 71.



BACK.

V. VENKAYYA.

W. GRIFFS & SONS, LTD., COLLOTYPE.

Inscribed Images of the Scythian Period.—Plate IV.

Jaina Image from Mathura, the year 71.



FRONT.

year 1891-92. But the inscription on it has neither been published nor noticed as yet. It is incised on the square base of a pilaster made out of the back of a Digambara Jaina image (Plate V). Only the waist and the thighs of the Jina are extant (Plate IV). The pilaster on the reverse is most probably the staff of the umbrella under which the image originally stood. Such cases are by no means uncommon in the Mathurā sculptures of the Scythian period. The inscription, though fragmentary, is an important one. It presents a large number of difficulties both in decipherment and translation. The most important part however is the date which is fairly legible.

TEXT.

- 1 Sa[m] 70 1 va 1 di 10 5
- 2 e (?) taye pavayē ha-
- 3 tiya (?) Muṇasimitā (?) ye (?)
- 4 Minirava sushōti dhitu
- 5 H[ēmad]ēva [saya]

Remarks.

1. The *anuvāra* is indistinct.
2. The vowel *e* is unlike any Brāhmī letter but resembles the Kharoṣṭhī *va*.
3. The second letter in the third line is also new. It resembles the symbol for 10 to some extent, but the presence of a numerical symbol at this place cannot be explained.
4. The remaining syllables in the third line seem to constitute a proper name with the genitive case ending. The letter *ia* is rare in Mathurā inscriptions, although it is to be found in the inscriptions of the Western Satraps.
5. Of more interest is the form *sushōti* in the next line. The *ō* in *shō* is formed by the combination of *a* and *u* and the affix *ti* is quite new. It resembles to some extent the Bengali affix *ta* as in *māmāta*, "maternal uncle's son," *pisāta*, "son of a paternal aunt." The word probably is an *apabhraṃśa* of the Sanskrit *svasṛīyā* and the whole phrase most probably means "sister's daughter's daughter."

TRANSLATION.

"In the year 71, the 1st (month) of the rainy season, the 15th day; on that (date specified as) above, of Muṇasimitā (?) the sister's daughter's daughter of Minirava of Hēmadēva.

IX.—INSCRIBED CHATURMUKHA FROM RAMNAGAR, THE YEAR 74.

The discovery of this inscription was announced by Dr. Führer in his *Progress Report* for the year 1891-92. But all the details have been omitted. The inscription is incised on four sides of the pedestal of a *Chaturmukha* or four-fold image of a Tirthamkara, as Dr. Bühler used to call them (Plate VI). Each of the four faces of the pedestal bears a bas-relief. On the larger faces, the bas-relief consists of a wheel on an Indo-Persepolitan pilaster in the centre with three devotees, standing with folded hands, on each side. The bas-relief on the smaller faces is almost similar and consists of two devotees only on each side of the pillar.

The inscription consists of two lines—more or less mutilated—on each face. The second line of the third face has broken away. The enigraph records the dedication of some object the name of which is lost, in the 74th year, presumably of the Kushanā era.

TEXT.

- A. 1. [Saṃ 70] 4 gra 1 di 5 Aya Varanatō gaṇa[tō]
 A. 2. [ku]latō Vajanakaritō śākha[tō] Ayaśirik[ātō]
 B. 1. nadhanasya vāchakasya śiśiniyē A[ryya]
 B. 2. sasa
 C. 1. Gahavalāyē paṇatidhariyē śiśiniyē Aryadāsiyē
 C. 2.
 D. 1. . . . [deva]sya kuṭu[m]biniyē Dharavalāyē dati
 D. 2. saśūyē

Remark.

The symbol for seventy is indistinct on the impression, but can be deciphered on the original stone.

TRANSLATION.

(In the year) [7]4, the 1st (month) of summer, the 5th day
 the gift of Dharavalā, the wife of dēva
 [at the request of] Aryadāsi (Arya-
 dāsi), the female pupil, who obeys the command of Gahavalā of
 sa the venerable
 female pupil of the preacher nadhana
 out of the venerable Varāṇa (Vārāṇa) gaṇa, the kula, the
 Vajanakari (Vajranagari) śākha (and) the Ayaśirika (Āyaśirika) [sambhōga].

X. —INSCRIBED IMAGE FROM MATHURĀ, THE YEAR 80.

This image was discovered in the Kaṅkāli mound near Mathurā (Plates VII and VIII), and the inscription on it was published by Dr. Bühler (No. 66 of Professor Lüders' List, above, p. 13).¹ This is the other inscription referred to above (p. 113) in which, according to Dr. Bühler, the word *haṇa* occurs. On comparing the original with the photo-lithograph published by Dr. Bühler it was found that the words *haṇa va 1* as read by Bühler are nothing but *hamava 1*, which probably stands for *hamata 1*.

TEXT.

- 1 Sdhi² Maharajasya V[ā]sudēvasya Sa[m] 80 hamava 1 di 10 2 ētasa purvvāyām
 sā[va]ko [Sa]³
 2 dhita Sa[m]ghanādhisa⁴ (?) vadhuyē Balasya

Remark.

The second letter of the word *hamava* is sufficiently clear in Dr. Bühler's facsimile and cannot be anything else but the Brāhmi letter *ma*. It will be observed that the third letter resembles *va* but the base line does not join the left limb. This too is visible in the photograph. It is due, most probably, to the mason's carelessness.

¹ Above, Vol. I. p. 392, No. XXIV.

² *Sdhi* most probably stands for *siddham* or *siddhi*.

³ The name of the śāvaka begins with *Sa*. The second syllable is only partly legible and may be *go*, but it may also be *co* or *so*.

⁴ The ā mark is very distinct in the impression.

TRANSLATION.

" Success. In the year 80, the 1st (month) of winter, the 12th day, of the Mahārāja Vāsudēva,—on that (*date specified as*) above, the daughter of the lay hearer Sa
 . . . , the daughter-in-law of Saṃghanādhī (*Saṃghanandin*) of
 Bala "

XI—INSCRIBED BAS-RELIEF FROM MATHURĀ, THE YEAR 99.

The inscription is incised along the raised border of a fragmentary bas-relief on yellow sand-stone. The bas-relief consists of two panels with raised borders. The lower one is larger but its lower part is broken. The smaller panel at the top is in good preservation. It consists of a stupa in the centre with two Jinas on each side seated in the attitude of meditation under umbrellas. The Jina on the proper left of the stupa has no umbrella on his head. A seven-headed snake takes the place of the umbrella and shows that it is Pārśvanātha, the 23rd Tīrthamkara. The inscription is incised on the rims at the top and bottom of this panel.

The lower panel contains the upper part of a woman's figure standing with her left hand on her hips and the right one lifted up. A small inscription consisting of two lines has been incised over her right shoulder (A). To her left stands a nude male figure, evidently an ascetic, with a piece of cloth on his left wrist. In the space between the heads of these two figures occurs the inscription B. Two female figurines are standing to the left of the ascetic and behind them appears the upper part of the figure of a Nāga king under a tree with his hands folded in supplication. On each side of this group is a pillar with a bell shaped capital, of which the one on the left is surmounted by a wheel. A drawing of this bas-relief has been published by Mr. Smith.*

The inscription has already been published by Dr. Bühler† (No. 75 of Professor Lüders' List, above, p. 15) though Mr. V. A. Smith did not notice it at first. The original inscription differs in two or three places from Dr. Bühler's readings.

TEXT.

1 S[i]ddha[m] Saṃ 90 9¹ gri 2 di 10 6³ Koṭṭiyātō gaṇatō Ṭhanīyātō kulātō Vai[rā]-
 tō sākhatō Aryya Sura [po]
 2 [śi]śini Dhama[śi]r[i]yē³ niv[a]rtanā⁴ Grahadatasya dhi[tā]
 Dhanahathi
 A. Anagha [Srē]shṭhi Vijā. B. Kaṇa Ś[r]ama[ṇa].⁵

Remarks.

1. The year is most certainly 99, as has already been recognized by Dr. Hoernle and Mr. V. A. Smith in the *J. R. A. S.* 1905, p. 152.

2. The second of the symbols denoting the date was taken by Dr. Bühler to be 8, but it is similar in all respects to the symbol for six; cf. above, Vol. I., p. 388, No. XII.

3. The reading of the third syllable is certain though the cross-bar of *śa* is not distinct in the impression.‡

4. I have not been able to make out the *aksharas* preceding the word *grahadatasya*.

5. The smaller inscriptions are most probably labels and as such are unique among the Mathurā sculptures of this period. Their Sanskrit equivalents are given in Dr. Führer's *Annual Report* for 1890-1 (p. 3). The bas-relief has not been explained as yet.

* *Jaina Stupa*, p. 24, pl. XVII. fig. 2, and Lucknow Museum Catalogue No. J-623.

† *Ante*, Vol. I. p. 392, No. XXII.

‡ [On the plate the reading appears to be *Dhāmadharayē*.—Ed.]

TRANSLATION.

"Success. In the year 99, the 2nd (month) of summer, the 16th day,—at the request of Dhamaśiri (*Dharmasīri*), the female pupil of Aryya Sura (*Arya-Sura*) out of the Kottiya *gaṇa*, the Thaniya (*Sthānīya*) *kula* and the Vaira (*Vajrā*) *śikhā*."

"The sinless merchant Vijā (*Vidyā*). "The ascetic Kaṇa (*Kṛishṇa*)."

XII.—INSCRIPTION ON A COPING STONE.

Nothing can be said definitely as to the whereabouts of this inscription. It was found without any label in the Jaina section of the Lucknow Museum. The material is red sandstone and the technique is decidedly that of the Mathurā school. The epigraph consists of a fragmentary line incised on the top of a sculpture. The characters are very early and most probably belong to the same period as the earliest inscription from Mathurā.† The epigraph is of some interest, as it contains the word *sovan[ika]* "goldsmith," which occurs only once in cognate inscriptions.‡ Unfortunately the word is not completely preserved. The vowel *ā* which is comparatively rare occurs in this record.

TEXT.

Gotiputrassa Ūtarasa sovan[ika*]

TRANSLATION.

. of Ūtara (*Uttara*), the goldsmith, the son of Goti (*Gaṇṭhī*).

XIII.—INSCRIPTION ON A LARGE SLAB OF RED SANDSTONE.

This slab is plain but for the inscription. It is rectangular in size and one corner is broken. Its discovery was announced by Professor Dowson in 1871.§ In 1906 I wrote to the Curator of the Lucknow Museum asking for a couple of impressions of the inscription of Śoḍaṃ which had been published by Dowson along with this epigraph, but I received copies of the subjoined record instead. The characters are about 2 to 3½ inches in height. The inscription has apparently suffered after its removal to the Museum, as the word *upathūpita* read by Dowson is no longer complete.

TEXT.

A.

. āvan[ē] Śrikanḍa¹ (?) stakē³ [v]ihārē Kakatīkānam pachanaḥ³
niyataka⁴ . nāṇa (?) travastussī⁵ saṃkālāyitavyaḥ Saṅghaparakitchi vyavahārihi [u]pa[tha]

B.

- 1 [Bu*]d[dha]rakshita—Jivaśiri—Buddhadāsa—Saṅgharakshit[a]
- 2 Dharmavarmma Buddha . . su[khā] la

Remarks.

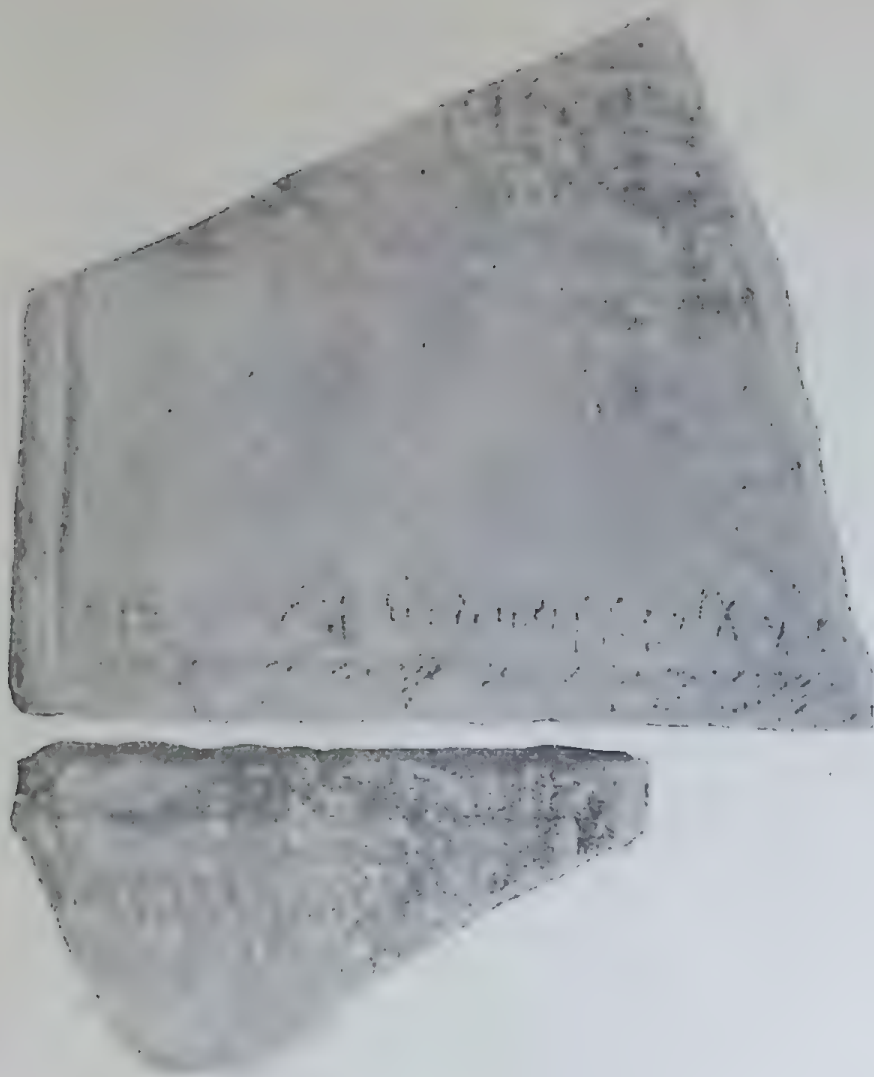
1. The word may be taken to be *kaṇṭhē* but a Śrāvastī inscription (above, Vol. VIII., p. 181) shows an identical form for *ṇḍa*.

† Above, Vol. II. p. 198, No. 1.

‡ Above, Vol. I. p. 397, No. XXXV. and *Ind. Ant.* Vol. XXXIII. p. 150, No. 27.

§ J. R. A. S. (N. S.) Vol. V. p. 198, No. 28.

Inscribed pavement Slabs.



V. VENKAYYA.

Base of a Ramnagar Tirthamkara Image,
the year 74.



W. GRIGGS & SONS, LTD., COLLOTYPE.

2. The lower part of the letter *sta* is damaged. The word may be read as *svaka*.
3. The *visarga* is distinct but it may also be a punctuation mark.
4. There is a short horizontal stroke to the left on the top of the central vertical line. This may be an *e* mark, but possibly it is due to the mason's carelessness.
5. The reading of these six syllables is uncertain. The inscription contains some peculiar words and so I shall have to leave it untranslated.

XIV.—INSCRIBED IMAGE FROM MATHURĀ, THE GIFT OF PUŚABALĀ.

The inscription is incised on the waist band of a female figure in red sandstone. Only the portion below the waist is extant (Plate III). According to Mr. V. A. Smith (*Jaina Stupa*, p. 56, plate XCIX) the sculpture was discovered in the Kaṅkāli mound. The drawing published by him is inaccurate. The impression and photograph published herewith will show the details of the discrepancies. Mr. Smith's reading, based on his drawing, is also incorrect. Inscriptions on waist bands are very uncommon in India.

TEXT.

- 1 Puśabalāyē dānē¹ Dhama-
- 2 vaḍhakasa [bha]yāyē.

TRANSLATION.

"The gift of Puśabalā, the wife of Dhamavaḍhaka (*Dharmavardhaka*)."

XV.—FRAGMENT OF AN INSCRIBED PAVEMENT SLAB.

The sculpture on which this inscription has been incised is evidently a fragment of a pavement slab.² The carving consists of an ornamental border of twisted rope pattern with cylindrical clasps at corners. The accompanying photograph (Plate VI) shows a fragment of another similar sculpture. The inscription on it has been edited by Dr. Bühler (No. 113 of Professor Lüders' List, above, p. 20). The ornamentation is precisely the same, the place of the rope pattern being taken by lotus petals. The upper right hand corner bears some chisel marks apparently unexplainable. But the other sculpture mentioned above most probably affords a means of explanation. The inscription on that sculpture too, which is entire, has been published by Dr. Bühler (No. 119 of Professor Lüders' List, above, p. 21). The ornamentation is precisely the same as in the two fragments published herewith on plate VI. The only difference is that there is a large square hole in the centre of the slab. This, I believe, explains the chisel marks on the larger slab in the photograph.³ This slab, then, must have had a similar hole in its centre. The object of these square holes is not very difficult to describe. Several of the Jaina statues in the Lucknow Museum possess massive tenons under the bases. These tenons were most probably let into the square mortise holes in the pavement slabs. This supposition is strengthened by the fact that the inscriptions on similar slabs are not incised near the centre but along the borders. The majority of images of this period were carved in the round and were placed inside rooms or shrines paved with similarly carved slabs.

TEXT.

Uśālasya dhītā Mitrāyē [danam*].

¹ Read *dānam*.

² In addition to this there are two other similar inscribed slabs in the Lucknow Museum.

³ [How the chisel marks are explained by the mortise holes is not apparent.—Ed.]

TRANSLATION.

" [The gift] of Mitrā, the daughter of Gōśāla."

XVI.—FRAGMENT FROM THE LOWER PART OF AN IMAGE FROM RĀMNAGAR.

The carving of this image is very nearly gone, the outline being barely recognisable. The inscription also is in a very bad state of preservation. It is important as it mentions the name of [Adhi]chchhatra. The inscription consists of a single line.

TEXT.

1. paka gana (?) Dhanāyanasya ta . . . aya[yē]
 [yē A]dh[i]chchhatrakayē
2. [nivar*]tanā.

TRANSLATION.

" paka gana (*gana*) . . . of Dhanāyana
 . . . the venerable . . . of . . . at the request of . . .
 [Adhi]chchhatra"

XVII.—FRAGMENT OF A TABLET OF HOMAGE.

This fragment was found in one of the entrances to the Brāhmanical section of the Lucknow Museum. Nothing is known about its provenance. The inscription is full of mortar and is in a bad state of preservation. The characters belong to the early Kushana period.

TEXT.

1. [Amogha]dattasya bharyāye Kō[ts]iyē
2. [pratisthā]pita . . . Aramāta pu[jāyē].

TRANSLATION.

" [A tablet of homage] was set up by . . . the wife of [Amogha] datta, . .
 . . . in honour of (*all*) the Arhats."

XVIII.—INSCRIPTION ON A TABLET OF HOMAGE FROM MATHURĀ.

A photograph and a full description of the subjoined tablet of homage have been published by Dr. Bühler.¹ The inscription on it is very faint. I read from the original after bringing it out in daylight and from two impressions made by Munshi Ghulam Nabi of the Archaeological Survey, Northern Circle.

TEXT.

1. Dhanamī[trā]yē dhīta [Ara]
2. vadhuyē āyāga[pa]tō [pa] . . .

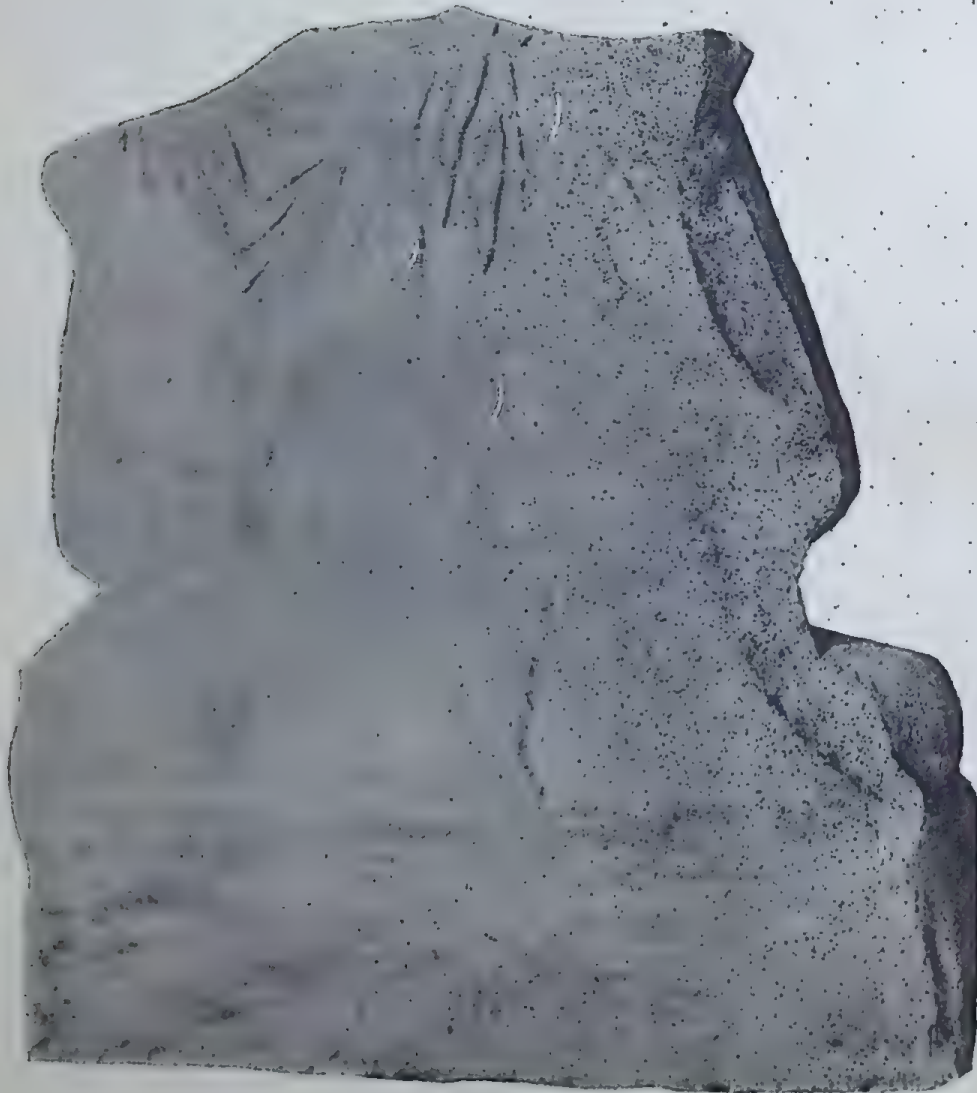
TRANSLATION.

" the daughter of Dhanamitrā . . . the daughter-in-law
 of a tablet of homage [was dedicated]"

¹ Above, Vol. II. pp. 311-313.

Inscribed Images of the Scythian Period.—Plate VIII.

Jaina Image from Mathura, the year 80.



BACK.

V. VENKAYYA.

W. GRIGG & SONS, LTD., COLLOTYPE.

Inscribed Images of the Scythian Period.—Plate VII.

Jaina Image from Mathura, the year 80.



FRONT.

V. VENKAYYA.

W. GRIGGS & SONS, LTD., COLLOTYPE.

XIX.—FRAGMENT OF A PEDESTAL.

This fragment was found in a heap of rubbish which had accumulated under No. XIII. in the Epigraphical Section. Nothing is known about its findspot. The inscription is of interest as it mentions two synonymous words in the same line, viz. *natti* and *pau[ttā]*.

TEXT.

1. sya [v]ṛita Ku[tu]kasya ku[tu][mbini*]
2. . . . na putrēhi dhitihi natti pau[ttāhi*]

TRANSLATION.

" the wife of Ku[tu]ka, the chosen sons and daughters and grandsons (i.e. daughter's sons)¹ (and) grandsons (i.e. son's sons) "

XX.—INSCRIPTION ON A TRIANGULAR FRAGMENT.

This inscription is of some interest as it contains the number 800 expressed both in words and by numerical symbols, viz. by the symbols for 8 and 100. It was found in the Jaina Section of the Lucknow Museum without any label or number.

TEXT.

1. tata
2. m-ashtaśata CVIII gandhi
3. push[ta]

XXI.—INSCRIPTION ON A PEDESTAL.

This short inscription is incised on a fragment from a pedestal of yellow sandstone. Nothing is known about its findspot.

TEXT.

Buddhadēvasya kuṭumbiniyā Buddha pratim[ā] . . .

Remarks.

1. There is a superfluous *e* stroke over the first letter *bu*.
2. The form of *va* is peculiar. At first it looked like an inscription in the 7th century character of North Eastern India. But the language and the forms of *na*, *ta* and *ya* are convincing proofs of the age of the inscription.

TRANSLATION.

"An image of Buddha (*was set up*) by the wife of Buddhadēva"

No. 24.— DATES OF CHOLA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

A.—RAJADHIRAJA I.

161.— In the Nāgēśvara temple at Kumbhakōṇam.²

1 Svasti śrī [||*] Tiṅga-

2 }-ērtaru

¹ [For the use of the word *napṭṛi* in the sense of 'a great-grandson,' see above, Vol. IV. p. 329, note 2.—Ed.]
² No. 14 of the Madras Epigraphical collection for 1908.

- 54 kov = Irājakēśariy-e[ṇa]-
 55 lāgi Uḍaiyūr śrī-Vijairā[j]ē-
 56 ntradēva[ku] yāṇḍu 36 āvadu
 57 ivv-āṭṭai Magara-nā[ya]ṛru
 58 [a]para-paksha[tta dvi]dhi(ti)y[aiyu]m Budan-kiḷamaiy[u]m peṛra Āyilē-
 59 yattiṇ nāṅgu.

"In the 36th year (of the reign) of the lord, the glorious Vijairājēndradēva (Vijaya-Rājēndradēva) having been called king Rājakēśarin,— on the day of Āślēśhā, which corresponded to a Wednesday and to the [second] *tithi* of the second fortnight of the month of Makara in this year."

The date is perfectly regular, and corresponds to Wednesday, December 29, 1053 A.D. On that day, which was the sixth solar day of Makara, at mean sunrise, the second *tithi* of the second fortnight of Pausa was current, and it lasted for 19 h. 12 m. Āślēśhā was the *nakshatra* at mean sunrise by all systems. It expired by the equal space system 21 h. 22 m., by Garga 9 h. 14 m., and by the Brahma-siddhānta 6 h. 49 m. later.

In his *Annual Report* for 1907 Mr. Venkayya states his opinion (para. 56) that Rājādhirāja I. lived till A.D. 1057-58 with his younger brother Rājēndradēva as co-regent towards the close of his reign. We have now two dates at least of Rājādhirāja I. later than the accession day of his successor, viz. Kielhorn's No. 35 (above, Vol. VI. p. 22) and the present one; and we learn from the latter that Rājādhirāja I. lived till at least the end of A.D. 1053.

B.—VIKRAMA-CHOLA.

162.— In the Uttaravēdiśvara temple at Kuttālam.¹

- 1 Svasti śrī [l*] Pū-mālai puṇaindu
 2 Tiribuvanaḥchakkara-
 3 vattiga[śrī-Vikkirama-[Ś]ōḷadēvarku(varkku) yāṇḍu mūṇṛāvadu Ma-
 4 gara-nāyaru apara-pakshattu śattamiyum Tiṅga[t]-kaḷamaiyum peṛra [A]-
 tta-
 5 [t*]tu nāl.

"In the third year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōḷadēva,— on the day of Hasta, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Makara."

This date is irregular. Kielhorn has clearly established the 29th June, A.D. 1118, to be the accession-day of Vikrama. The solar month of Makara in his third year must therefore fall early in A.D. 1121. The seventh *tithi* of the second fortnight in Makara of that year fell on a large portion of Wednesday, January 12, 1121, and a small portion of Thursday, January 13th. During that seventh *tithi* the *nakshatras* were Chitrā and Svāti. The fifth *tithi*, however, of the second fortnight (if we may assume a mistake to have occurred) of this month of Makara seems a little closer. It fell on Monday, January 10, 1121 A.D., which was the 18th of Makara. The *tithi* lasted for about 23 h. 19 m. after mean sunrise. On that day Hasta began, by the equal space system and by Garga, 8 h. 31 m., and by the Brahma-siddhānta, 5 h. 7 m. after mean sunrise; but according to the usual custom the day would have been called, not Hasta but Uttara-Phalgunī.

It is possible that the seventh was wrongly quoted for the fifth *tithi*; but the date is doubtful in any case.²

¹ No. 491 of the Madras Epigraphical collection for 1907.

² Mr. Venkayya assures me that in the original the word *śattami* is quite distinct. I think it is safe to assume that the date is genuine, but that the 7th *tithi* was quoted by mistake for the 5th.

163.— In the Uttaravēdiśvara temple at Kuttālam.¹

- 1 T[i]r[i]buvāṇachchakkaravattiga[]
- 2 śrī-Vi]kkirama-Śoḷadēvaṛku
- 3 yāṇḍu aiṇjāvadu Śiṅga-nā(nā)-
- 4 [ya]ṛṛu pūrvva-pakṣhattu trayō[da*]-
- 5 śiyum Budaṇ-kiḷamaiyum peṛ-
- 6 [ṛa] Attattu nāl.

"In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōḷadēva, — on the day of Hasta, which corresponded to a Wednesday and to the thirteenth *tithi* of the first fortnight of the month of Śiṃha."

This date is irregular. Śiṃha in the fifth year of Vikrama-Chōḷa fell in A.D. 1122. On Wednesday, August 16th of that year, which was the 20th Śiṃha, the twelfth *tithi* of the bright fortnight of Bhādrapada ended and the 13th began about 16 h. 5 m. after mean sunrise; but the *nakṣatras* during those two *tithis* were Uttarāśhādhā, Abhijit and Śrāvaṇa. It is useless to go into further details. A comparison of this date with Kielhorn's No. 22 (p. 3, Vol. VII. above) shows this at once. That inscription mentioned the day of Ārdrā, which corresponded to Monday, and with the eleventh *tithi* of the second fortnight of Śrāvaṇa in solar Śiṃha in the fifth year of the king. That date is perfectly regular for July 31st, A.D. 1122. Now the present date is seventeen days later than No. 22, and it is clear that a day seventeen days later than Ārdrā cannot possibly fall under the *nakṣatra* Hasta.

On the supposition that in the original the quoted *nakṣatra* might have been *Aviṣṭattu* instead of *Attattu*, i.e. Dhanishṭhā instead of Hasta, the date still works out incorrectly. The thirteenth *tithi* of the first fortnight of Bhādrapada in solar Śiṃha in the year in question could be connected for the time lying between 9 h. 50 m. and 15 h. 22 m. after mean sunrise on Thursday, August 17th, A.D. 1122, with the *nakṣatra* Dhanishṭhā; but the week-day has been given as Wednesday in the inscription. Moreover the day which would be called the 'day of Dhanishṭhā' was Friday.²

164.— In the Uttaravēdiśvara temple at Kuttālam.³

- 1 Sva[ati] śr[i] [i]* Pū-mādu puṇara
- 2 Tīribuvāṇachchakkaravattiga[]
- 3 śrī-Vi]k[i]rama - Śoḷadēvaṛku yāṇḍu āṇjāvadu Śiṅ[ga-nāyaggu] apara]-
pakkattu [piradaśi]-
- 4 kamum⁴ [Vi]yāḷa-kkiḷamaiyum=āṇa [Śa]d[aiya]ttu nāl.

"In the sixth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōḷadēva, — on the day of Śatabhishaj (?), which was a Thursday and [the thirteenth *tithi* ?] of the [second] fortnight of the month of Śiṃha."

This date is also unsatisfactory, the elements being uncertain. There seems to be no doubt that it belongs to the 6th year of Vikrama-Chōḷa, and probably, almost certainly, to the month Śiṃha. It is not certain which lunar fortnight is referred to. The day was Thursday; but the *nakṣatra* can only be guessed at from two unmutilated *akṣaras*. These are "-d . . ttu." The word which follows *pakkattu* is guessed to be *piradaśikum* from the final *akṣara* '-kam,' and

¹ No. 490 of the Madras Epigraphical collection for 1907.

² Since the text was in print Mr. Venkayya has examined the original and found that *attattu* is quite clear. The date remains unsatisfactory. The day in Śiṃha in the year in question which corresponds to the *nakṣatra* Hasta is August 7th A.D. 1122. At sunrise on that day, the third *tithi* of the bright fortnight was current. But the week-day was Monday, not Wednesday.

³ No. 489 of the Madras Epigraphical collection for 1907.

⁴ The nearest approach to this word in Sanskrit is *pradōṣhaka*, which denotes the evening of the thirteenth *tithi* in a lunar fortnight.

from this it has been assumed that the *tithi* in question was the thirteenth of the fortnight (see note 4, p. 123). Now in the year A.D. 1123 which, after June 29th, was the sixth year of Vikrama-Chōla, in the month *Simha*, the thirteenth *tithi* of the first fortnight fell on a Monday and all the thirteenth *tithi* of the second fortnight also fell on a Monday (except that it expired 4 minutes after mean sunrise on the Tuesday). I tested the date on the basis of the *nakshatra*, to see what days corresponded with Śatabhishaj in that month of *Simha*. By the equal space system Śatabhishaj expired 15 h. 13 m. after mean sunrise on Thursday, August 9th, A.D. 1123, which was the first day of the second fortnight, and was the thirteenth day of *Simha*. On that Thursday the first *tithi* of the second fortnight began 4 minutes before mean sunrise and lasted all day.¹ By the system of Garga Śatabhishaj expired 3 h. 20 m., and by the Brahma-siddhānta 4 h. 24 m., after mean sunrise. There was no other Śatabhishaj in that month of *Simha*.

Now this day Thursday, August 9th, A.D. 1123, exactly fits the elements of the given date if in the original the word following "pakkattu" was not *piradasika* (for *pradōshaka*) but some word implying the first *tithi* of the second fortnight.²

185.—In the Uttaravēdiśvara temple at Kuttālam.³

1 Svasti śrī [!]* Tiribuvānachohak-

2 karavattiga] śr[ī]-Vikkirama-Śo-

3 ladēvarṇu yāṇ[du] eṭṭā[vadu Magara]-nāyaṇṇu pūrvva-pakshattu na-

4 vamiyum Śani-kkiḷa[mai]yum [p]eṇṇa [A]ṇṇatti-nā].

"In the eighth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Anurādhā, which corresponded to a Saturday and to the ninth *tithi* of the first fortnight of the month of [Makara]."

This date has given me a great deal of trouble. According to the transliteration given above, the 8th regnal year is clearly decipherable; the solar month is doubtful; the lunar day and fortnight are clear; and so are the weekday and *nakshatra*. This being so, I have tested all the days in the 8th regnal year of Vikrama-Chōla corresponding to the ninth *tithi* of the first fortnight in each month, and without success. The nearest approach was in the month *Simha*. The eighth *tithi* of the first lunar fortnight of Śrāvaṇa in that solar month expired 13 h. 15 m. after mean sunrise on a Saturday, which was the twelfth day of *Simha*, and corresponded to Saturday, August 8th, A.D. 1125. At that moment the ninth *tithi* began, viz. at about 7-15 P.M. on the Saturday. But according to the equal space system, the *nakshatra*, which had been Anurādhā up to about 5-4 P.M. that day or 11 h. 4 m. after mean sunrise, changed at that moment to Jyēsthā; so that Anurādhā had expired 2 h. 11 m. before the ninth *tithi* began. Using the system of Garga the result is the same. By the Brahma-siddhānta the *nakshatra* Anurādhā expired 6 h. 14 m. after mean sunrise. As a fact, therefore, there was no period which satisfies all the requirements.

The ninth *tithi* of Makara fell on a Monday and Tuesday, with the *nakshatras* Bharanī and Kṛittikā.

The date cannot be depended upon.⁴

¹ Except for 34 m. before mean sunrise on the Friday.

² Mr. Venkayya has kindly examined the original since this article was in print, and is inclined to think that the word following *pakkattu* may be *pira[pi]digam*, which may be meant for *piratipadigam*, i.e. *pratipat*, 'the first *tithi*.' I think therefore that the date given in the last paragraph may be accepted.

³ No. 492 of the Madras Epigraphical collection for 1907.

⁴ Mr. Venkayya tells me, since the above was in print, that no reading but *makara* is possible for the solar month. In that month, in the eighth year of Vikrama-Chōla, the day of Anurādhā was Tuesday, corresponding to January 10th A.D. 1126, at sunrise on which day the ninth *tithi* of the second fortnight was current. If two mistakes were made, both in the fortnight and in the week-day, the day mentioned may be the one intended. But this cannot be depended upon.

C.—KULOTTUNGA-CHOLA II. (?)

188.—In the Saumyanāthasvāmin temple at Nandalūr.

- 1 [Sva]sti śr[i] [!]* Pū-mēvu-tirumaga!
 2 kō Vira-Rājakēsaripa[ṇmar-āṇa] Chakrava[rtti]ga[!]
 śrī-Kulōttuṅga-Śōḷadēvaṅku yāṇḍu eṭṭāvaḍu
 6 śrī-Kulōttu[ṅga]-Śōḷadēvaṅ[ku] yāṇḍu
 eṭṭāvaḍu Kumbha-nāyaṅṇu apara-pakshattu=chchaturddasi[yum] Velli-kkilamai-
 yu[m*] Tiruvēṇa(vōṇa)mum=āṇa Śivarāttiri-nāḷ.

"In the eighth year (of the reign) of king Vira-Rājakēsarivarman *alias* the emperor, the glorious Kulōttuṅga-Chōḷadēva,—on the day of Śivarātri, which was (a day of) Śravaṇa, a Friday and the fourteenth *tithi* of the second fortnight of the month of Kumbha in the eighth year (of the reign) of the glorious Kulōttuṅga-Chōḷadēva."

The elements of this date are inaccurate for the now known eighth regnal year of Kulōttuṅga-Chōḷa I., as also for his eighth year as an Eastern Chalukya sovereign; the former corresponding with A.D. 1077-78, the latter with 1070-71. They are also inaccurate for the eighth year of Kulōttuṅga-Chōḷa III.

For the reign of Kulōttuṅga-Chōḷa II., whose accession-date has not yet been fixed, but who certainly succeeded Vikrama-Chōḷa and preceded Rājarāja II., I have examined the given date in every year from 1135 to 1152 A.D. which appeared to me the outside limits of possibility. The king known as "Kulōttuṅga-Chōḷa" is shown by the Chellūr plates (*Ind. Ant.* XIV. 55 ff.) to be identical with this Kulōttuṅga-Chōḷa II. Kielhorn has shown (above, Vol. VII. p. 9) that he was living in A.D. 1143. He was the son of Vikrama. It is desirable that I should publish the nearest approximations to correctness that occur in the period 1135–1152 A.D., so that those thoroughly acquainted with South-Indian practice as regards the joining of special rites and festivals with the civil days may be enabled to decide whether in any of those cases all the requirements of the date are satisfied. For other years the date is irregular.

1. The Kumbha-saṁkrānti of Kaliyuga 4238 occurred 23 h. 51 m. after mean sunrise on Friday, January 22nd, A.D. 1137. The fourteenth *tithi* of the second fortnight of Māgha expired 10 h. 7 m. after mean sunrise on that day, and was not current at the following midnight; and at that midnight the actually current solar month was not Kumbha but Makara, though the Kumbha-saṁkrānti occurred 5 h. 51 m. later. As to the *nakshatra* it was Śravaṇa at mean sunrise on the Friday and until 21 h. 30 m. later; Śravaṇa was therefore current at the midnight of Friday. Now, if the Mahā-Śivarātri festival, which occurs at midnight, could be connected with the fourteenth *tithi* which had expired 7 h. 53 m. before the Friday midnight—then the elements Friday, the fourteenth *tithi* of the second fortnight, the Śivarātri festival and the Śravaṇa *nakshatra*, all agree with this date. But even then I hardly think that the festival could be connected with the solar month Kumbha, whose initial *saṁkrānti* did not occur till 5 h. 51 m. after that midnight. The date is therefore doubtful. If experts in South-Indian rites and ceremonies can reconcile all the elements, then the date may correspond to Friday, January 22nd, A.D. 1137. There was another fourteenth day of the second fortnight, *viz.* of Phālguna, in this month of Kumbha, but it does not suit the other elements of the given date.

2. The Kumbha-saṁkrānti of Kaliyuga 4242 occurred 41 m. after mean sunrise on Thursday, January 23rd, A.D. 1141, and at mean sunrise on Friday, February 7th, in that year the fourteenth *tithi* of the second fortnight of Māgha was current. It expired 16 h. 26 m. after mean sunrise, and consequently was not current at midnight. Considering, however, that it was current on the Friday till within 1 h. 34 m. of midnight, it is possible that the

Mahā-Śivarātri which took place at that midnight might have been connected with it. In Professor Kielhorn's notes on Hindu Festal Days, I find that the Mahā-Śivarātri festival of the 14th kṛishṇa of Māgha is considered very auspicious when it is joined with the yōga Śiva, and this happened to be the case on this particular Friday. The yōga Parigha ended shortly after sunrise on that day, and Śiva was current at the following midnight, or at the moment of the Śivarātri. The date, however, is unsatisfactory in the matter of the *nakshatra*. The *nakshatra* Śravaṇa had expired 3 h. 9 m. before mean sunrise on that Friday,¹ and during the whole of Friday, including the Śivarātri moment of midnight, the *nakshatra* was Dhanishṭhā.

3. On the twelfth day of Kumbha, Kaliyuga 4245, which corresponded to Friday, February 4th, A.D. 1144, the fourteenth *tithi* of the second fortnight of Māgha expired, 13 h. 58 m. after mean sunrise. It was not therefore current at the Friday midnight, but nevertheless the Friday would have been coupled with it. This day, the fourteenth of the dark fortnight of Māgha, was the day of the Mahā-Śivarātri festival; and the occasion was especially auspicious, because the hour of midnight coincided with the yōga Śiva. The yōga at mean sunrise was Parigha, but Śiva began at 9-4 p.m. and was current at midnight. The *nakshatra* Śravaṇa expired, by the equal space system, 51 m. after mean sunrise on Friday, and the same by Garga. By the Brahma-siddhānta it expired 2 h. 18 m. after sunrise. I find no fault in this date.

4. On the twenty-fourth day of Kumbha, Kaliyuga 4252, which corresponded to Friday, February 16th, 1151 A.D., the fourteenth *tithi* of the second fortnight of Māgha, which was a Mahā-Śivarātri day, began 6 h. 35 m. after mean sunrise, was current at midnight, which was the moment of the festival, and expired 8 h. 9 m. after mean sunrise on the Saturday. The *nakshatra* Śravaṇa had, however, expired before sunrise on that Friday by all systems, and during the whole of that day and till very shortly before sunrise on the Saturday the ruling *nakshatra* was Dhanishṭhā. Śatabhishaj began 1 h. 34 m. before sunrise on the Saturday, by the equal space system and Garga. This date therefore would be satisfactory if the *nakshatra* had been quoted as Dhanishṭhā and not Śravaṇa; but I consider the date, February A.D. 1151, too late to be in the eighth year of Kulōttuṅga-Chōla II. He succeeded Vikrama whose reign began in A.D. 1118, and who is declared by several inscriptions to have reigned for 15 years, though we have records of him as late as 1135 A.D. That, however, is his latest known date.

Of the four dates now analyzed, the nearest, and in my opinion the most probable, is No. 3, viz. Friday, February 4th, A.D. 1144. The Chellūr grant of this king appears to have been issued in 1143, but the regnal year is not given there. If I am right, the present inscription would make the reign begin between February 5th A.D. 1136 and February 4th A.D. 1137.²

D.—RAJADHIRAJA II. (?)

167.—In the Saunyanāthasvāmin temple at Nandalūr.³

1 Sva[sti] śrī [H*] Rājādhirājadēvaṣṇu yā[ṇḍu 1]2āvad-āna Hēmalambi-saṁvat-sarattu Magara-pūyaṣṇu pū[rva]-pakshattu [pra]thamāyam(yam) Śani-kkīlam-aiyūm peṇṇa Aṇṇattu nā].

"In the [1]2th year, which was the (cyolic) year Hēmalamba, (of the reign) of Rājādhirājadēva,—on the day of Śravishṭhā, which corresponded to a Saturday and to the first *tithi* of the first fortnight of the month of Makara."

¹ This by the equal space system and Garga. By the Brahma-siddhānta, Śravaṇa expired 1 h. 42 m. before mean sunrise on the Friday.

² But see below, No. 190.

³ No. 571 of the Madras Epigraphical collection for 1907.

I have tested all the years bearing the cyclic name Hēmalamba from A.D. 997, which was the twelfth regnal year of Rājārāja-Chōla I. down to A.D. 1297, which might possibly have been in the reign of a king hitherto unknown to us by name. In no case, however, are all the elements of the date reconciled except in A.D. 1177, which was a Hēmalamba year, but was the *fifteenth* and not the twelfth regnal year of Rājādhirāja II. From the date alone I am led to believe that the inscription records an event in the *fifteenth* year¹ of Rājādhirāja II. corresponding to Saturday, January 21st, A.D. 1178, which was the 28th day of Makara. On that day, at mean sunrise, the first *tithi* of the first fortnight of Māgha was current, and the *nakshatra* was Śravishtā. The *tithi* ended 20 h. 28 m.; and the *nakshatra*, by the equal space system and Garga, ended 12 h. 0 m. and by the Brahma-siddhānta 13 h. 7 m. after mean sunrise.

If I am correct, this inscription brings the reign of Rājādhirāja II. down to within six months of the accession of Kulōttuṅga-Chōla III. in July A.D. 1178. It should be noted that all the five inscriptions of this king examined by Kielhorn begin with the words *kaḍal sūḷnda*.

E.—KULOOTTUNGA-CHOLA III.

168.—In the Airāvātēśvara temple at Maruttuvakkudi.²

- 1 Sva[sti] śr[i] : 6- Puyal [vāyttu]
 10 kō-Ppara-
 11 kē[śaripara]mar=āṇa Tiri[bu]vaṇa[choha]kkaravartti
 ³ḍa[ruliṇa]
 12 śri]-Kulōttuṅga-[Ś]ō[la]dēvarkku [iyā]ṇḍu patt[āvadu] Ka[r]-
 13 kaḍaga-nūyarṟu pūrva-paksha-ttavadēsiyu[m*] [Śa]ṇi-kkiḷamai[yum] pe-
 14 ṟṟa Mūlattu nā.

"In the tenth [year] (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to [take Madurai] —on the day of Mūla, which corresponded to a [Saturday] and to the twelfth *tithi* of the first fortnight of the month of Karkāṭaka."

The date corresponds to Saturday, July 18th, A.D. 1187, which was in the tenth year of Kulōttuṅga-Chōla III. On that day the twelfth *tithi* of the bright fortnight of Śrāvaṇa began 9 m. before mean sunrise. The *nakshatra* at that moment was Mūla by all systems. It expired by the equal space system 20 h. 39 m. later, by Garga 8 h. 31 m. later, and by the Brahma-siddhānta 3 h. 13 m. later. The Saturday in question was the 22nd day of Karkāṭaka.

169.—In the Maṇikaṇṭhēśvara temple at Kāṇippākkam.⁴

- 1 Svasti śri [||*] Kulōttuṅga-Śōladēvarkku [yā]ṇḍu paṇṇirapḍāvadukku
 Śagaraiyāṇḍu āyiratt-oru-nūṟṟ-iraṇḍil Uttarāyana-saṅkramatt-aṇṇu Tiṅgal-kiḷamai-
 yum Pūṣamum peṟṟa nā.

"In the twelfth year, (which corresponded) to the Śaka year one thousand one hundred and two, (of the reign) of Kulōttuṅga-Chōladēva,—on the day of the Uttarāyana-saṅkrānti, the day which corresponded to (the *nakshatra*) Pushya and to a Monday."

The date is inaccurate for Śaka 1102, but is perfectly accurate for Śaka 1112, in which year the Uttarāyana-saṅkrānti fell in the twelfth year of the reign of Kulōttuṅga-Chōla III.

¹ [The second digit of the date is quite distinct in the original and cannot be read as 5.—Ed.]

² No. 393 of the Madras Epigraphical collection for 1907.

³ The original is damaged here; restore *gaḷ Madurai koḷ*

⁴ No. 60 of the Madras Epigraphical collection for 1907.

It is inaccurate for that regnal year of any other king bearing that name and at present known to us. I am, therefore, satisfied that the Śaka year was erroneously given as 1102 instead of 1112.

In the twelfth year of the reign of Kulōttuṅga-Chōla III. the Uttarāyana-*saṁkrānti* of Śaka 1112 occurred on Monday, December 25th, A.D. 1189, at 5 h. 55 m. after mean sunrise. The *nakṣatra* at sunrise was Pushya by all systems. By the equal space system and that of Garga it expired 23 h. 44 m., and by the Brahma-siddhānta 21 h. 26 m. after mean sunrise on that day.

170.—In the Śivayōganāthasvāmin temple at Tiruviśalūr.¹

- 1 Svast[i śri]: 6. T[i]ribuva[ṇa]chchakkara[va]tt[i] Madurai[y]um [P]āṇḍi[yaṇ]
muḍi-tta[ṇi]yūṇ-gopḍaruḷiṇa śr[i]-Kulo[ttuṅga-Śōla]dēvarkku yāṇḍu pa[d]iṇ-
ālavadu Kumbha-nāya[r]u a[para-pa]kshattu pradamaiyum [Śaṇi]-
2 kkiḷamai [p]eṇṇa Aṇi[lat]tu [n]ā.

"In the seventeenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Anurādhā, which corresponded to a [Saturday] and to the first *tithi* of the second fortnight of the month of Kumbha."

The regnal year of Kulōttuṅga-Chōla III. is now clearly established by the labours of Professor Kielhorn, and we know that the 17th year of that king began between the 6th and 8th July, A.D. 1194. On the fifth day of Kumbha in the seventeenth regnal year, which corresponds to Saturday, January 28th 1195, the first *tithi* of the second fortnight was current at mean sunrise and it expired 14 h. 10 m. later. So far the date given is regular. But the *nakṣatras* during that day were Māgha and Pūrva-Phalguni. On Saturday, a week later, *viz.* February 4th, the *nakṣatra* was Anurādhā, and if for 'first' *tithi* we could read 'eighth,' the date would be perfectly regular. But this would not be permissible considering that the word 'first' is clearly expressed in letters and not in figures.² It is possible that the date is genuine and incorrect only in giving the wrong *nakṣatra*.³

It would be irregular for the seventeenth regnal year of Kulōttuṅga I. As for Kulōttuṅga II. we do not as yet know his initial date, and the attempts I have made to guess at it from this inscription have proved fruitless; no year that I have attempted as his possible 17th giving me elements exactly meeting those of the inscription.

The date is therefore unsatisfactory, but this is unimportant as others of the same regnal year have been found correct (above, Vol. VII. p. 172). In the thirty-seven dates of inscriptions in this reign examined by Kielhorn, there are no less than eleven instances of wrong quotation in the originals (above, Vol. IX. pp. 220-21).

¹ No. 353 of the Madras Epigraphical collection for 1907.

² The date should be compared with Kielhorn's No. 69 (above, Vol. VII. p. 172). The solar month in each case is Kumbha in the king's 17th year. At mean sunrise on the first civil day of that month, which corresponded to January 24th, A.D. 1195, the eleventh day of the bright fortnight of Māgha had only 9 minutes to run. Four days later was the date given in the text. Sixteen days after this, *viz.* on the 21st Kumbha or the 13th February, was Kielhorn's date No. 69, where the *nakṣatra* was Uttara-Bhādrapadā. A date 16 days earlier than that could not have had Anurādhā for its *nakṣatra*; so it is clear that the record is intrinsically wrong.

³ (The reading is *pradamai*, 'first,' beyond all doubt.—Ed.)

171.— In the Saumyanāthasvāmin temple at Nandalūr.¹

1 [S]vasti śrī [||*] Kulōttuṅga-Śōladēvaṅk-i[yān]ḍu 24āvud(āvad)-āṇa Dundubhi-samvatsarattu Rishabha-nāyar[ra] pūrvva-pakshattu tṛiti[yai]yu[m*] Velli-kkila[m*][ai]-

2 yum peṇṇa Mṛigaśīsha[tta](śirshattu) nāl.

"In the 24th year, which was the (cyclic) year Dundubhi, (of the reign) of Kulōttuṅga-Chōladēva,—on the day of Mṛigaśīsha, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Rishabha."

This date is quite regular. The 24th year of Kulōttuṅga-Chōla III. began July 6th to 8th, A.D. 1201, the cyclic year being by the southern system, Dundubhi from the Mēsha-samkrānti on 24th March, A.D. 1202. On the second day of the solar month Vṛishabha, which corresponded to Friday, April 28th A.D. 1202, the third *tithi* of the first fortnight of *nija*-Vaiśākha was current. It had begun 9 h. 7 m. before mean sunrise on that Friday; on which day the *nakshatra* Mṛigaśīsha expired, by the equal space system and that of Garga 12 h. 47 m., and by the Brahma-siddhānta 11 h. 20 m. after mean sunrise.

172.— In the Ōmkārēśvara temple at Kuttālam.²

1 6 Svasti śrī [||*] Puyal vā[y*][ttu]³ Tiribuvanaachchakkaravatt[i]ga[! Madu]r[ai]yum Ilamum Pāṇḍi[yaṇ] mu[ḍi-t]talaiyuṇ-goṇḍaru-liya [śrī]-[Kulōttuṅga*]-Śōla[dē]va[rku] [yān*]ḍu 2[5 ā]vadu M[i]ṇa-nāya[r]ra pūrvva-pakshattu pratha[mai]yu[m] Nā[ya]ṅku-k[i]la[m]ai[yum] pe[ṇṇa] Aśvati]-nāl.

"In the 2[5]th year (of the reign) of the emperor of the three worlds, the glorious [Kulōttuṅga]-Chōladēva, who was pleased to take Madurai, Ilam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of [Aśvinī], which corresponded to a [Sunday] and to the first *tithi* of the first fortnight of the month of Mīna."

The date corresponds to Sunday, March 15th, A.D. 1203, which was the 22nd day of Mīna. On that day, at mean sunrise, the *tithi* was the first of the bright fortnight of Chaitra, though this *tithi* expired 1 h. 12 m. later. By all systems the *nakshatra* Aśvinī had begun 3 h. 21 m. before mean sunrise on that day. This day was in the 25th year of Kulōttuṅga-Chōla III.

173.— In the Ōmkārēśvara temple at Kuttālam.⁴

1 6 Hara: 6 Svasti śrī [||*] Puya[l] vāytta Tir[i]buvanaachchakkaravatt[i]ga[! Madu]r[ai]yum Ilamum Pāṇḍiyan muḍi-[tta]laiyuṇ-goṇḍaru-liya śr[i]-Kulōttuṅga-Śōladē[varkku y]āṇḍu 25āvadu Magara-[nāya]ṅku -[pa]kshattu pañjamiyum Śaṇ[i]-kk[i]la[m]ai[yu]m pe[ṇṇa] Uttirattu n[āl].

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai, Ilam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Uttara-Phalgunī, which corresponded to a Saturday and to the fifth *tithi* of the 5 fortnight of the month of Makara."

¹ No. 601 of the Madras Epigraphical collection for 1907.

² No. 482 of the same collection.

³ The original is damaged here. Between *vā* of *vāytta* and the next word there is space only for two *aksharas*.

⁴ No. 479 of the Madras Epigraphical collection for 1907.

⁵ The original is completely damaged. It is therefore impossible to say if the fortnight was the first (*pūrvva*) or the second (*apara*).

The original inscription must have recorded the fifth *tithi* of the *second* fortnight. This *tithi*, in luni-solar Pausa, fell on Saturday, 4th January, A.D. 1203, which was the 10th day of Makara in the 25th year of Kulōttuṅga-Chōla III. It expired 9 h. 8 m. after mean sunrise. At mean sunrise the *nakshatra* was Uttara-Phalguni, and this lasted till 9 h. 25 m. by the equal space system and that of Garga, and by the Brahma-siddhānta till 5 h. 44 m. after mean sunrise. On the other hand, the fifth *tithi* of the *first* fortnight (of Māgha) fell on a Sunday and the *nakshatra* was Uttara-Bhadrapadā; so this was not the date in question.

174.—In the Ōmkārēśvara temple at Kuttālam.¹

- 1 Hara ॐ Svasti śri [||*] Puyal [v]āyttu Tir[i]buvanaachchakkara-
vattigaḷ [Ma]duraiyum Iḷamum Pāṇḍiyaṇ muḍi-ttalaiyuṇ-gonḍaruṇi[ya] śri-
Kulōttuṅga-Śōḷadēvaṇku yāṇḍu 25[ā]vadu Mina-nāyaṇṇu pūrvva-pakshattu
pañjami-
2 yum Budaṇ-kiḷamaiyum peṇṇa Roṣaṇ[i]-nāḷ.

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Rōhiṇi which corresponded to a Wednesday, and to the fifth *tithi* of the first fortnight of the month of Mina.

The date regularly corresponds to Wednesday, March 19th, A.D. 1203, which was the 25th day of Mina, and on which day the fifth *tithi* of the first fortnight of Chaitra ended 16 h. 16 m. after mean sunrise. The *nakshatra* at mean sunrise was Rōhiṇi by all systems. It expired, by the equal space system and Garga 15 h. 44 m., and by the Brahma-siddhānta 14 h. 37 m. after mean sunrise.

175.—In the Pañchanadēśvara temple at Māyavaram.²

- 1 ॐ Sust[i](svasti) śr[i] [||*] T[i]r[ibuvana]chak[karava]tt[i]gaḷ
2 Maduraiyum Iḷamuṇ-Garuvūrum [Pa]ṇḍiya-
3 ṇ muḍi-ttalaiyuṇ-gonḍaruṇi[ya] [śri-Ku]-
4 lōttuṅga-[Ś]ōḷadēvaṇku yāṇḍu
5 [i]rubattaiṇjā[vadu] Magara-n]āyaṇṇu pūr[va-
6 pa]kshattu śaduttas[i]yum Tiṅgaṭ(tiṅgaṭ)-kiḷamai-
7 yum peṇṇa [Puṇarpūṣa]ttu nāḷ.

"In the twenty-fifth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya,—on the day of [Punarvasu] which corresponded to a Monday and to the fourteenth *tithi* of the first fortnight of the month of [Makara]."

This date would have been perfectly accurate if the fifteenth *tithi* of the first fortnight had been quoted instead of the fourteenth, and I think this mistake must actually have been made.³ In the twenty-fifth year of Kulōttuṅga-Chōla III. this date corresponds to Monday, December 30th, A.D. 1202, which was the fifth day of Makara. On that day, the fifteenth *tithi* of the first fortnight of Pausa, which was current at mean sunrise, ended 12 h. 23 m. later; the *nakshatra* being Punarvasu till 10 h. 5 m. after mean sunrise by the equal space system and that of Garga, and till 8 h. 3 m. by the Brahma-siddhānta. The fourteenth *tithi* expired 14 h. 15 m. after mean sunrise on the preceding Sunday, at which moment (mean sunrise)

¹ No. 484 of the Madras Epigraphical collection for 1907.

² No. 381 of the same collection.

³ Dr. Kielhorn has noticed several similar instances of misquotation of *tithis* during this reign (see footnotes to his list in Vol. IX. p. 220).

the *nakshatra* Ādrā was current, ending (and Punarvasu beginning) 11 h. 36 m. later. But by Garga and the Brahma-siddhānta Punarvasu was current on that Sunday at mean sunrise, having begun by the former 31 m., and by the latter 2 h. 6 m., before that moment.

The date is five days earlier than No. 173 above.

176.—In the Pañchanadēśvara temple at Māyavaram.¹

- 1 ||—Svasti śr[i] [||*] [Tri]bhuvāṇachohakkaravar[t]-
- 2 tiga! Maduraiyum Īla[mu]ñ=Ga-
- 3 [ravūrum Pāṇ]ḍi[ya]ṇ [mu]ḍi-tta[lai]yu-
- 4 [ā]=gondaruliya [śri]-Kulōt[tu]-
- 5 ā[ga]-Śō[ā]dēvarkku yāṇḍu [25]-
- 6 vad[u] Magara-[n]ā[ya]ṇṇu p[ā]r[va-paksha]ttu śa[du]r-
- 7 [t]tēsi
- 8 Pu[ṇar]pūśa[t]tu [n]ā.

"In the [25]th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai, Īlam (Ceylon), [Karuvūr] and the crowned head of the Pāṇḍya,—on the day of Punarvasu [fourteenth *tithi*] of the first fortnight of the month of Makara."

This is precisely the same date as the last, and it is barely possible that it might be regular if the original contained the week-day "Sunday"; but this is unlikely, since the *nakshatra* Punarvasu could only be connected with the Sunday by the systems of Garga and the Brahma-siddhānta; and then only for 31 m. before mean sunrise on the Monday by the former, and for 2 h. 6 m. by the latter. It is far more likely that the day was Monday, December 30th, A.D. 1202, and that the *tithi* should have been entered as the *fifteenth*.

177.—In the Pañchanadēśvara temple at Māyavaram.³

- 1 ॐ Su[sti](svasti) śr[i] [||*] T[iri]b[u]vāṇasakka[rava]tt[iga]! Maduraiyum Ī-
- 2 lamuñ=Garuvū[ru*]m Pāṇḍiyaṇ muḍi-ttalaiyuñ=[go]ṇḍa-
- 3 [ruliya śri]-Kulōttuṅga-Śō[ā]dēva-
- 4 ṇku y[ā]ṇḍu 25[va]ḍu Maga[ra-nāya]ṇṇu=
- 5 ppūrva-pakshattu śadurt[teṣiyum Tiṅga]-
- 6 l-kiḷamaiyum peṇṇa P[u]ṇarpūśattu n-
- 7 ā.

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take [Madurai], Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya,—on the day of Punarvasu, which corresponded to a [Monday] and to the fourteenth *tithi* of the first fortnight of the month of Makara."

The same remarks apply to this as to the preceding two dates. They are all the same dates and are recorded on the walls of the same temple.

178.—In the Saumyanāthasvāmin temple at Nandalūr.⁴

- 1 Jayanti Madurniyum Pāṇḍiyaṇ' [muḍi]-ttalaiyuñ=
- gondarul[i]ya T[i]r[ibuvaṇa]chohakravattiga! śri-Ku[l]ōttuṅga-Śōladava[ṇ]k[u]
- 2 yāṇḍu 3[1]āvad-āṇa Śuk[la]-samvatsa[ra]ttu apara-pakshattu [pra]thamai[ya]ṇṇu=
- Jev[v]āy-kkiḷamaiyuñ=Jōdi[ya]m peṇṇa Śittirai-vishuvuṇ pōdu.

¹ No. 383 of the Madras Epigraphical collection for 1907.

² Line 7 is very badly damaged and it is not possible to make out the week day.

³ No. 380 of the Madras Epigraphical collection for 1907.

⁴ No. 582 of the same collection.

"In the 3[1]st year, which was the (cyclic) year Śukla, (*of the reign*) of the glorious Kulōttuṅga-Chōladēva, the emperor of the three worlds, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the occasion of the vernal equinox (*Chaitra-vishuva*), which corresponded to (*the day of*) Svāti, to a Tuesday and to the first *tithi* of the second fortnight."

This date is correct in all particulars. The cyclic year Śukla in question was A.D. 1209-10; and the vernal equinox on the 24th March, A.D. 1209, was in the thirty-first year of Kulōttuṅga-Chōla III. That day was a Tuesday, and was the last day of the month Mīna. The vernal equinox occurred at 18 h. 22 m. after mean sunrise by the Ārya-siddhānta, and 19 h. 40 m. after it by the Sūrya-siddhānta. Whichever authority was used the result is similar. At mean sunrise that day the first *tithi* of the second fortnight of Chaitra was current, and it lasted for 4 h. 32 m. The *nakshatra* Svāti was current at mean sunrise, and expired by the equal-space system 20 h. 23 m. later, by Garga 8 h. 11 m. later, and by the Brahma-siddhānta 4 h. 4 m. later.

It is evident from this that the calculators who framed the calendars of that time and place coupled with the day on which the vernal equinox occurred the name of the *tithi* current at mean sunrise of that day, and not the name of the *tithi* actually current at the moment of the equinox. For, at the moment of the vernal equinox, the second *tithi* of the second fortnight was current. This adhesion to mean sunrise as fixing the *tithi* coupled with the day is strongly marked in Kielhorn's Chōla No. 70 (above, Vol. VII., pp. 172-3) where, though a thirteenth *tithi* ended only a minute or two after mean sunrise, it is mentioned as the day's equivalent *tithi*, in lieu of the 14th.

179.—In the Pañchanadēśvara temple at Māyavaram.

- 1 —|| Svasti śrī [||*] Tiribuvanaobcha[k]-
- 2 karavarttiga[l] Marudaiyum² Ī[la-
- 3 muḥ]=Gar[u]v[ūru]m [Pāṇ]ḍi[ya]ṇ m[uḍi-
- 4 ttalaiya]ḥ=go[n]ḍaru[i] v[i]rar-[a]bhi[shē-
- 5 ka]mum vijaiyar-[a]bbishēkamu[m
- 6 pa]ṇḍi-aruḷi[ya T]ir[i]buvana[viradē]-
- 7 varkku yāḍu 33 Ishabha-n[āya]ṇṇu a-
- 8 [pa]ra-bha(pa)kshattu [da]śami[yum³ T]iṅgaṭ-kīla[mai]yu[m
- 9 perṇa Ut]tirattād[i]-nā[||].

"In the 33rd year (*of the reign*) of the emperor of the three worlds, Tribhuvanaviradēva, who was pleased to take Madurai, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Uttara-Bhadrpadā, which corresponded to a Monday and to the tenth *tithi* of the second fortnight of the month of Ṛishabha."

The date corresponds to Monday, May 9th, A.D. 1211, which was the fifteenth day of the month Vṛishabha. On that day the tenth *tithi* of the second fortnight of Vaiśākha ended 14 h. 32 m. after mean sunrise; the *nakshatra* Uttara-Bhadrpadā ended by the equal space system and according to Garga 21 h. 26 m., and by the Brahma-siddhānta 21 h. 42 m. after mean sunrise.

¹ No. 382 of the Madras Epigraphical collection for 1907.

² *Marudai* is a popular form of *Madurai*.

³ The aksharas *yum se. m* to be corrected by the engraver from *tiṅga*.

180.— In the Kailāsanātha temple at Rishiyūr.¹

- 1 Tiribuvānachchakkara[va]ttiga! Ma[du]raiym Ūla[mu][m*] [Karuvū]rum Pāṇḍiyaṇ
muḍi-ttaliyum koṇḍu virar-abishēkamum vijaiyar-[a]bhishēkamum
paṇṇ[i]yarūḷina T[i]ribuvānavīradēvaṅku yāṇḍu mu[p]pattu-mūṇṇāvaḍu Miṇa-
nāyarṇu apara-pakshattu trayōda[si]yum [Ti]ṅga!-k[i]lamaiyum peṇṇa
Pūratṭādi-nāl.

"In the thirty-third year (of the reign) of the emperor of the three worlds, Tribhuvanavīradēva, who took Madurai, Ūlam, Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Pūrva-Bhadrpadā, which corresponded to a Monday and to the thirteenth *tithi* of the second fortnight of the month of Mīna."

The day corresponds to Monday, March 14th, A.D. 1211, which was the twentieth day of the month Mīna. On that day, the thirteenth *tithi* of the second fortnight of Phālguna ended 15 h. 18 m. after mean sunrise. By the system of Garga the *nakṣatra*, which was Pūrva-Bhadrpadā at mean sunrise, ended 18 h. 34 m. later; and by the Brahma-siddhānta the same *nakṣatra* was current at mean sunrise, ending 19 h. 17 m. later. But by the equal-space system Śatabhishaj was current at mean sunrise, and Pūrva-Bhadrpadā began 6 h. 26 m. after that moment, or about 26 m. after midday. This seems to show, either that the *nakṣatra* was calculated by one of the first two systems, or that the calculators worked out the *nakṣatra* ruling at the moment of the event recorded, which, if it took place on that day between about 12-26 P.M. and 3-18 P.M., would have coincided with the thirteenth *tithi* of the second fortnight and with the *nakṣatra* Pūrva-Bhadrpadā.

181.— In the Ōmkārēśvara temple at Kuttālam.²

- 1 ௨ Hara : ௨ Svasti śri : [Pu]yal vāyttu Tiribuvānachchakkara-
[vattiga*]! Madurniy[u]m Ūla[mu]m Pāṇḍiyaṇ muḍi-ttaliyu[m]
k[o]ṇḍaru[liya śri-Ku]lot[ti]ṅga-Śōḷadē-
2 vaṅku yāṇḍu 35[ā]vaḍu Miṇa-nāyarṇu pūrva-paksha[t]tu śadatthiyum Śēvvāy-
kkiḷa[m*]ai[yu*]m peṇṇa K[ā]tt[i]gai-[u]āl.

"In the 35th year (of the reign) of the emperor of the three worlds, the [glorious] Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Ūlam (Ceylon)³ and the crowned head of the Pāṇḍya,—on the day of Kṛittikā, which corresponded to a Tuesday and to the fourth *tithi* of the first fortnight of the month of Mīna.

The *nakṣatra* in this date seems to have been wrongly calculated. In the thirty-fifth year of Kulōttuṅga-Chōḷa III., the fourth *tithi* of the first fortnight of Phālguna was current at mean sunrise of Tuesday, 28th February, A.D. 1213, and expired 8 h. 30 m. later. The day was the fifth of Mīna. At mean sunrise on that day the *nakṣatra* Kṛittikā was not current by any system; but by that of Garga it began 6 h. 2 m. later, by the Brahma-siddhānta 5 h. 34 m. later, and by the equal space system 18 h. 10 m. later. Kṛittikā, therefore, coincided with the fourth *tithi* of the first fortnight during 2 h. 23 m. by Garga, and by the Brahma-siddhānta during 2 h. 56 m. in the middle of the day of that Tuesday. But by the equal space system it began when the fifth *tithi* was current. I am satisfied, however, that the date is correct, but that the *nakṣatra*

¹ No. 476 of the Madras Epigraphical collection for 1907.

² No. 480 of the same collection.

³ Karuvūr, which figures among the conquests of the king in the two preceding inscriptions, seems to be omitted here.

is wrongly quoted as *Kṛittikā* when it should have been *Bharanī*. Amongst the thirty-six dates of this reign published by Kielhorn, there are ten instances of such mistakes, three being mistakes in *nakshatras*.

F.—RAJARAJA III.

182.—In the Mayūranāthasvāmin temple at Māyavaram.¹

- 1 [Sva]st[i] śr[i] [||*] T[iru]buvaṇasarkka[ra](chakra)va[t̥ti]gaḥ śr[i-²Rā]jarā-
- 2 jadēvaṛku [y]āṇḍu paḍi[n̄]nālāvada(padinālāvada) Tulā-[n̄]āyaṛru
- 3 [ama]ra(apara)-pakshattu t̥ri[ti]yaikum [N̄]āyaṛru-kk[i]lamaiyu[m] per[ra]
- 4 [U]rōh[i]ṇi-nā.

"In the fourteenth year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Rōhiṇī, which corresponded to a Sunday and to the third *tithi* of the second fortnight of the month of Tulā."

This date regularly corresponds to Sunday, October 7th, A.D. 1229, and the tenth day of Tulā, in the fourteenth year of Rājarāja III. On that day, the third *tithi* of the second fortnight of Āśvina expired 5 h. 23 m. after mean sunrise, while the *nakshatra* which was current at that moment was Rōhiṇī by all systems. It expired, by the equal space system and by Garga, 20 h. 31 m., and by the Brahma-siddhānta 19 h. 25 m. after mean sunrise.

183.—In the Saumyanāthasvāmin temple at Nandalūr.³

- 1 Svasti śri [||*] Rājarājadēvaṛku yāṇḍu [22]-⁴
- 2 āvad=āṇa Hēmaḷambi-saṁvaṛsa(saṁvatsa)rattu=Kku-
- 3 [m]bha-nāyaṛru apara-pakshattu shashṭiyum Śaṇi-
- 4 kkiḷamaiyum perṛa Śōḍi-nā
- 13 I-ddēvaṛku [2]4 āvad[u]
- 14 Vikāri-saṁvaṛsa(saṁvatsa)rattu=Ttulā-[n̄]āya-
- 15 ṛṛ=apara-pakshattu t̥ritiyaiyun=Diṅgaṭ-
- 16 kiḷamaiyum perṛa Mṛigaśirshattu nā-
- 17 ḷ.

"In the [22]nd year (of the reign) of Rājarājadēva, which was the (cyclic) year Hēmalamba,—on the day of Svāti which corresponded to a Saturday and to the sixth *tithi* of the second fortnight of the month of Kumbha on the day of Mṛigaśirsha, which corresponded to a Monday and to the third *tithi* of the second fortnight of the month of Tulā of the year Vikāri (which corresponded to) the [2]4th (year) of the same king."

The first of these dates corresponds to Saturday, February 6th, A.D. 1238, which was the fourteenth day of Kumbha. At mean sunrise on that day the sixth *tithi* of the second fortnight of Māgha, which had begun 30 m. earlier, was current. By the equal-space system the *nakshatra* Svāti was current, ending 12 h. 55 m., and by Garga also, ending 43 m., after mean sunrise. But by the Brahma-siddhānta Viśākhā was current, it having begun 3 h. 25 m. before mean sunrise.

The date was in the twenty-second year of Rājarāja III.

¹ No. 372 of the Madras Epigraphical collection for 1907.

² The length of *rā* appears to be corrected by the engraver from *ku*.

³ No. 596 of the Madras Epigraphical collection for 1907.

⁴ In the *Annual Report* for 1907-08, p. 49, I read the date as the [2]3rd year. On examining the original again it seems to me that the date is probably the [22]nd year.

The second of these two dates corresponds to Monday, October 17th, A.D. 1239, which was the twentieth day of Tulā, and was in the twenty-fourth year of Rājarāja III. At mean sunrise on that day, the third *tithi* of the second fortnight of Kārttika was current, ending 6 h. 23 m. later; the *nakshatra* Mṛgaśīrsha, however, only began, by the equal space system and that of Garga, 4 h. 39 m. after mean sunrise, and by the Brahma-siddhānta 3 h. 32 m. after it. The *nakshatra* at mean sunrise was by all systems Rohiṇi. Still I have little doubt that the date is as above stated, although the *nakshatra* allotted to it is not very accurate.

184.—In the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr.¹

- 1 Svast[i] śr[i] [||*] T[i]r[i]buvaṇachchakravattigaḷ śrī-[I]rāsarāśadēva[r*]k[ku] yāṇḍu
27 āvadu Magara-nā[ya]ṟṟu pūrvva-pakshattu pañjamiyūm Budan-kiḷamaiyūm
perṟa Pū[śa]ttu nāl.

"In the 27th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Pushya, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Makara."

The fifth *tithi* in question gives a totally wrong result in this date, but the *fifteenth* is in accord with the other details. If this mistake were made by the engravers, the date would correspond to Wednesday, January 7th, A.D. 1243. On that day, which was in the twenty-seventh year of Rājarāja III. and was the thirteenth day of Makara, the *fifteenth tithi* of the first fortnight of Pausa was current at mean sunrise and ended 19 h. 58 m. later. The *nakshatra*, by the equal space system and by Garga, was Punarvasu at mean sunrise; but Pushya began 1 h. 46 m. later, and was therefore current during seventeen hours of the *fifteenth tithi* in question. By the Brahma-siddhānta Pushya had begun 16 m. before sunrise.

There can be little doubt that the *tithi* should have been quoted as the *fifteenth* instead of the *fifth*.²

G.—RAJENDRA-CHOLA III.(?).

185.—In the Uttaravēdiśvara temple at Kuttālam.³

- 1 Hara 6. Svasti śrī [||*] Tiri[bu]vaṇachchakkaravattigaḷ śrī-Rā[jē]ndira-
[Śō]lādēvaṟ[ku] yāṇḍu 15vadu Tulā-nāyaṟṟu pūrvva-pakshattu navamiyūm
Viyāḷa-kki[ḷamaiyūm] perṟa A]⁴
2 [vi]ṭṭattu nāl.

"In the 15th year (of the reign) of the emperor of the three worlds, the glorious Rā[jē]ndra-[Chō]lādēva,—on the day of [Śravishṭhā], which corresponded to a Thursday and to the ninth *tithi* of the first fortnight of the month of Tulā."

This date might be accurate for the fifteenth year of Rājendra-Chōla II., otherwise called Kulōttuṅga-Chōla I., and is certainly accurate for the fifteenth year of Rājendra-Chōla III. In the former case most of the elements coincide, the date being Thursday, October 10th, A.D. 1084, at mean sunrise on which day the ninth *tithi* of the first fortnight of Kārttika was current, expiring 19 h. 29 m. later; but the *nakshatra* at mean sunrise was Śravaṇa, Śravishṭhā (or Dhanishṭhā) beginning 4 h. 39 m. later by the equal space system and Garga, and 6 h. 6 m. later by the Brahma-siddhānta. The date is so far defective.

¹ No. 291 of the Madras Epigraphical collection for 1907.

² [There is no doubt about the reading *pañjami*.—Ed.]

³ No. 495 of the Madras Epigraphical collection for 1907.

⁴ The original is damaged here. But enough of the writing is seen to show that there is not sufficient room for the syllables *perṟa A*.

But for the fifteenth year of Rājendra-Chōla III. all the elements of the date coincide. In that year on Thursday, October 14th, A.D. 1260, which was the seventeenth day of Tūlā, the ninth *tithi* of the first fortnight of Kārttika ended 16 h. 55 m. after mean sunrise; the *nakshatra* Śravishṭhā was current at mean sunrise by all systems, expiring 21 h. 14 m. later by the equal-space system and by Garga, and 22 h. 21 m. later by the Brahma-siddhānta.

I am inclined, therefore, to think that the latter date is the correct one, but the matter can certainly be settled on epigraphic grounds, there being a wide difference between the characters of an inscription of A.D. 1084 and one of A.D. 1260. I have not had a facsimile of the original before me.¹

The date is incorrect for the fifteenth year of Rājendra-Chōla I. in respect of the week-day; and Rājendradēva did not reign for fifteen years, so far as is yet known.

* * * * *

Since the above notes were in print Mr. Venkayya has kindly sent me the following five dates relating to the reign of Kulōttuṅga-Chōda II., whose accession-date has not yet been fixed.

KULOTTUNGA-CHODA II.

186.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.²

- 1 Svasti śrīma[t*]-Tribhuvanachakravartti śrī-Kulōttuṅga-[Chōda]dēvara divya-sainvatsarambulu
- 2 lu 12 śrīhi³ Śaka-varushambulu 1066n=ēṇḍi Pāluguṇa-bahula-tri(tri)[ti*]yyayū Sōmavāra⁴.
- 3 mu-nāṁḍu.

"Hail! In the year 1066 of the Śaka years, in the 12th of the prosperous years (of the reign) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōdadēva,—on a Monday (which was) the third *tithi* of the dark (fortnight of) Phālguna."

The only test possible in the case of dates given in this form is to ascertain whether the week-day corresponds with the other data. In this case it does so, and I have no doubt as to its correctness.

On Monday, February 12th, A.D. 1145, which corresponds to the Śaka year 1066, expired, at mean sunrise, the 3rd *tithi* of the dark fortnight of Phālguna was current. It expired 4 h. 24 m. later.

187.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.⁵

- 1 Svasti śrīma[t*]-Tribhuvanachakra[va][rti śrī-Kulō*]ttuṅga-Chōdadēvara vijaya-rā-
- 2 jya-sainvatsaramulu 16gu śrīhi Śaka-varushambulu 1071n=ēṇḍi Chaitra-
- 3 śuddha-pañchādāsiyū Śukravāramu-nāṁḍu.

"Hail! In the year 1071 of the Śaka years, which corresponded to the 16th of the years of the victorious reign of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōdadēva,—on a Friday (which was) the fifteenth *tithi* of the bright (fortnight of) Chaitra."

The date is correct. Chaitra in Śaka 1071 expired fell in A.D. 1149. On Friday, March 25th, A.D. 1149, the 15th *tithi* of the first fortnight of Chaitra was current, expiring 23 h. 53 m. after mean sunrise.

¹ [On palmographical grounds the inscription must be one of Rājendra-Chōla III., and this removes all doubts as to the correctness of the date, viz. October 14, A.D. 1260.—Ed.]

² No. 174 of the Madras Epigraphical collection for 1897.

³ For an explanation of this term, see *Ind. Ant.* Vol. XXV. p. 236.

⁴ The syllable *ma* is added below the line.

⁵ No. 173 of the Madras Epigraphical collection for 1897.

188.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.¹

- 1 [Sva]sti śrīma[t*]-Tribhuvanachakrava[r]tti śrī-Kulōttuṅga-Chōḍadēvara divya-
[saṁva]tsaram[ba]-
2 lu 4 gu śrūhi Sa(śa)ka-va[ra]shāmbulu 105Sgun=ēṇḍi Simha-māsamuna śukla-
paksham[u]-
3 na pañchamiy[u] Maṁgaḷavāramuna.

“Hail! In the year 1058 of the Śaka years, which corresponded to the 4th of the prosperous years (*of the reign*) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on a Tuesday (which was) the fifth *tithi* of the bright fortnight of the month of Simha.”

This date is also correct. On Tuesday, August 4th, A.D. 1136, which corresponded to Śaka 1058 expired, the 5th *tithi* of the bright fortnight of Bhādrapada was current, the day being the 9th of the month Simha. This *tithi* expired 9 h. 22 m. after mean sunrise on that day.

189.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.²

- 1 [Svasti śrīmat-Tribhuvana]chakravartti śrī-Kulōttuṅga-Chōḍadē-
2 [va]ra divya-saṁvatsaramulu 11 śrūhi Śaka-vara-
3 shāmbulu 1065n=ēṇḍi Āshāḍa(dha)-māsamuna a-
4 māvēsyaṇu Budhavāramu Vye(vya)tipāta-nimi-
5 tyamuna.

“Hail! In the year 1065 of the Śaka years, in the 11th of the prosperous years (*of the reign*) of the [glorious] emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on the occasion of a Vyatipāta (*which occurred on*) a Wednesday and the new-moon *tithi* of the month of Āshāḍha.”

The day in question was Wednesday, July 14th, A.D. 1143. On this day at mean sunrise the 15th *tithi* of the dark half of Āshāḍha was current, the exact moment of the new-moon being 4 h. 2 m. later. The *yōgu* Vyatipāta began on that day at 4 h. 35 m. after mean sunrise and lasted all day. It therefore began 33 m. after new-moon.

190.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.³

- 1 Svasti śrī [||*] Tri[bhu]vanachakravartti śrī-Kulōttuṅga-Chōḍadēva[ra saṁvat-
sarambu ?]-
2 lu [10]ya[vu] śrūhi Sa(śa)ka-varushāmbulu 1064gun=ēṇḍi Duṁ[du]bhi-[sa]vat-
sara-
3 [mauna] Āshāḍa(dha)-śukla-ēkūda[śi]yū Maṁgaḷa[vāramu-nūm]ḍa.

“Hail! Prosperity! In the year 1064 of the Śaka years, which corresponded to the [10]th of the years (*of the reign*) of the emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva and to the (cyclic) year Dundubhi,—on a Tuesday, the eleventh *tithi* of the bright (fortnight of) Āshāḍha.”

I find this date unsatisfactory. Śaka 1064 expired was the cyclic year Dundubhi, and the date ought to fall in June or July A.D. 1142 according as the Āshāḍha in question was the *adhika* or *nija* Āshāḍha, for that month was intercalary in that year. The 11th *tithi* of the bright fortnight of *adhika* Āshāḍha fell in that year on a Saturday. The same *tithi* of *nija*

¹ No. 183 of the Madras Epigraphical collection for 1897.

² No. 180 of the same collection.

³ No. 223 of the same collection.

Āshāḍha fell on Sunday. Thinking that a mistake might have been made in the fortnight I tested the 11th *tithi* of the dark fortnight in both months, finding the week-days Sunday in *adhika* Āshāḍha and Monday in *nija* Āshāḍha. In the latter case, the 11th *tithi* of the dark fortnight had expired 3 h. 45 m. before mean sunrise on the Tuesday.

The result of the examination of Nos. 186, 187, 188, 189, is to show that the date of the accession of Kulōttuṅga-Chōḍa II. lies between March 28th and July 14th, A.D. 1133.

This leads me to reconsider the four possible dates given to No. 166 (above, p. 125 f.). That date was in this king's eighth year; and while (having that date alone to go by) I stated my opinion that it corresponded to the third of my results, in which date I could find no fault in the elements, *viz.* Friday, February 4th, A.D. 1144, I now think that the *second* of my results is the true one, namely, Friday, February 7th, A.D. 1141. Its defect lay in the fact that the quoted *nakshatra*, Śravana, was one which had expired three hours before mean sunrise on that day, and which could not therefore properly be connected with the Friday, Dhanishṭhā being the correct *nakshatra*. But otherwise the result showed that the combination of elements on that day was highly auspicious, and I am of opinion that this fixture may now be accepted, and that the framers of the inscription had made a mistake in their calculation of the *nakshatra*. February 7th 1141 A.D. would fall in this king's 8th year. The mention of the Śaka year in combination with the regnal year in the four regular dates given above may be accepted, for the present at least, as determining the date of accession of Kulōttuṅga-Chōḍa II.

It follows that March 24th, A.D. 1143, the date of the Chellūr plates (*Ind. Ant.* Vol. XIV. p. 56 ff.; above, Vol. VII. pp. 9–10) fell in this king's tenth year.

No. 25.—DATES OF PANDYA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

A.—MARAVARMAN SUNDARA-PANDYA I.

68.—In the Nāgāsāramudaiyār temple at Kallāḍakurichchi.¹

- 1 śri-kō Māravanmar-āṇa Tiri[bu]vaṇasakkaravadiga² śri-Śōṇāḍu-
kopḍaruḷiya śri-Śundara-P[ā]ṇḍiyadēvaṅk-[i]yāṇḍu 20[bad]āvaḍin
2 eḍirām-āṇḍu Kumba-nāyirru pūrvva-pakshattn āṇu-diyadi[yu]m Viyāḷa-
kkilamaiyum p[ō]ḷḷa Śadaiyattu nā.

"In the year opposite the 20th year (of the reign) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva, who was pleased to take the prosperous Chōḷa country,—on the day of Śatabhishaj, which corresponded to a Thursday and to the sixth solar day of the first fortnight of the month of Kumbha."

This inscription proves that the Pāṇḍya king Māravarman Sundara-Pāṇḍya I., whose reign has been determined by the late Professor Kielhorn to have begun between the 29th March and the 4th September A.D. 1216, reigned to a later date than has been previously supposed. The latest date hitherto verified of this king is, I believe, the 19th February, A.D. 1235 (above, Vol. VI. p. 303). This appears in an inscription at Tinnevely.³ The present inscription, in a temple in the Tinnevely District, bears a date corresponding to January 29th, 1237 A.D.. Thursday.

¹ No. 96 of the Madras Epigraphical collection for 1907.

² Read "rattiga".

³ Two inscriptions at Kallāḍakurichchi which give his 22nd year are mentioned by Mr. Venkayya (Nos. 107 and 108 of 1907, and *Annual Report* for 1907-8, paragraph 43).

The date is regular. On Thursday, January 29th, A.D. 1237, the first day of the bright fortnight of Phālguna ended 5 h. 31 m. after mean sunrise. The solar day was the 6th Kumbha. By the equal space system the *nakshatra* Śatabhishaj was current at mean sunrise and ended 9 h. 46 m. later. By the system of Garga Śatabhishaj had expired 2 h. 22 m. before sunrise; and by the Brahma-siddhānta it had expired 1 h. 19 m. before sunrise. This seems to shew that the equal space system of *nakshatras* was used at that time and place. The inscription does not affect Professor Kielhorn's limits (March 29th to September 4th) for the beginning of the reign of this king.

B.—JATAVARMAN VIRA-PANDYA.

69.—In the Muchukundēśvara temple at Koḍumbāūr.¹

1 ²Kē=Chchad[ai]ya[paṇma]
 4³ śri-[Vira]-Pāṇḍiyadēva[ṛ]ku yā[n]ḍu 1[7]vadu
 Siṃha-nā-
 5 [yaṛ*][ṛu] pūrva-pakshattu [Viyāla?]-kk[i]lamai[ṛu]m daśam[i]yum pe[ṛa]
 Mūlattu [n]ā.

"In the 1[7]th year (of the reign) of king Jaṭavarman
 the glorious [Vira]-Pāṇḍiyadēva,—on the day of Mūla, which corresponded to the tenth *tithi* and to a [Thursday] of the first fortnight of the month of Siṃha."

This date is precisely correct for the Vira-Pāṇḍya, of whom two inscriptions, viz. in his 7th and 15th years, have been published by Professor Kielhorn (above, Vol. VII. pp. 10-11). His reign began, according to that authority, between 11th November 1252 and 13th July 1253. The 10th November 1267 was in his 15th year, and the present date is correct in all respects for 8th August 1269. It is incorrect for the years 1270 and 1271.

In 1269 the 10th *tithi* of the bright fortnight of Bhādrapada ended 18 h. 55 m. after mean sunrise on the 11th day of solar Siṃha, which corresponded to Thursday, 8th August, A.D. 1269. On that day the *nakshatra* was, by the system of Garga, Mūla for 13 h. 58 m. after mean sunrise, and by the Brahma-siddhānta, for 8 h. 39 m. By the equal space system it was Jyēsthā for 1 h. 50 m. after mean sunrise, and then Mūla for the rest of the day.

The date confirms Professor Kielhorn's limits for the accession of this king. It also confirms the suggestion made by Mr. Venkayya in his *Annual Report* for 1907-8, para. 45, that the Vira-Pāṇḍya who immediately preceded Māṇavarman Kulāśekhara I. was the same as this Jaṭavarman Vira-Pāṇḍya. Henceforth we may give him his proper title.

Since his reign began in A.D. 1252-53 and lasted at least 17 years, Jaṭavarman Vira-Pāṇḍya was ruling for at least 8 years at the same time as Jaṭavarman Sundara-Pāṇḍya I. whose reign began in 1251 and lasted till at least 1261 A.D. Moreover he is recognized in this inscription as sovereign in A.D. 1269, while we have Māṇavarman Kulāśekhara I.'s accession in June 1268.

¹ No. 131 of the Madras Epigraphical collection for 1907.

² Read Kō=.

³ [The king claims to have conquered Koṅgaṇam, to have taken the river Kāvērī and to have performed the anointment of heroes and the anointment of victors at Puliyūr, i.e. Chidambaram, in the South Arcot District. The statement made in paragraph 45 of my *Annual Report* for 1907-08 that this inscription does not mention the conquests of the king is due to a mistake.—Ed.]

C.—MARAVARMAN KULASEKHARA I.

70.—In the Rājasimhēśvara temple at Śiṇṇamaṇūr.¹

1 Svasti śri [||*] Kō Mārapaṇmar-ā[ṇa Tribhuva]ṇaśakravatt[i]gaḷ emmaṇḍa-
lamuṇ=gonḍaruḷiya śri-Kulai(la)śēgaradēvaṛku yāṇḍu³ [3 va]du⁵ Ṛishabha-
nāyaṛṇu pūrvva-pakshattu [cha]tutthi[yu]m Viyāḷa-kkiḷamaiyum peṛra
Pū(pu)ṇarpūśattu nāḷ.

"In the 3rd [or 30th] year (of the reign) of king Māravarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Punarvasu which corresponded to a Thursday and to the fourth *tithi* of the first fortnight of the month of Ṛishabha."

The accession of this king is fixed by Kielhorn between the 2nd and 27th June A.D. 1268. The 3rd year began in A.D. 1270, and the 30th in A.D. 1297. The given date will fall either in A.D. 1271 or 1298 if correct. As it happens it is equally true for either A.D. 1271 or 1298.

In 1271 the 4th *tithi* of the first fortnight of luni-solar Jyāishṭha expired 16 h. 47 m. after mean sunrise on Thursday, the 19th day of solar Vṛishabha, which corresponded to Thursday, May 14th, A.D. 1271. On that day the *nakshatra* Punarvasu ended by the equal space system, at 10 h. 41 m. after mean sunrise; by the system of Garga the same; by the Brahma-siddhānta at 8 h. 39 m., after mean sunrise.

In 1298 the 4th *tithi* of the first fortnight of luni-solar Jyāishṭha expired 19 h. 29 m. after mean sunrise on Thursday, the 21st day of solar Vṛishabha, which corresponded to Thursday, 15th May, A.D. 1298. On that day the *nakshatra* Punarvasu ended, by the equal space system and the system of Garga, at 11 h. 28 m., and by the Brahma-siddhānta at 9 h. 26 m., after mean sunrise.

I find therefore that the date of the inscription may be either May 14th, 1271, or May 15th 1298 A.D. It is impossible to say which. The date would be inaccurate for either the 3rd or 30th year of Māravarman Kulaśēkhara II.

71.—In the Śiva temple at Pūvālaikkudi.⁴

1 Svast[i] śri [||*] Kō Mārapaṇma-
2 r-āṇa Tribhuvaṇachchakkarava-
3 ttigaḷ emmaṇḍalamuṇ-
4 gonḍaruḷiya śri-Kulaśē-
5 garadēvaṛku yāṇḍu 16āvaḍu⁵
6 Vṛi[śchi]ka⁶-nāyaṛṇu-ppū[r]vva-paksha-
7 ttu [pañja]m[iyum Bu]ḍa[ṇ]-k[i]lamaiyum
8 peṛra Irō[va]ḍ[i]-nāḷ.

"In the 16th year (of the reign) of king Māravarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Rēvati, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika."

¹ No. 428 of the Madras Epigraphical collection for 1907.

² The word *yāṇḍu* is denoted by an abbreviation.

³ The original is damaged here. The reading may also be [30]du.

⁴ No. 149 of the Madras Epigraphical collection for 1907.

⁵ The word *āvaḍu* is denoted by a flourish added to the figure 16.

⁶ The akshara *śchi* seems to be corrected from *i*ka.

This date is irregular. The month Vṛiśchika in the 16th year of Māṇavarman Kulaśekhara I. falls in October and November 1283. In that month the fifth *tithi* of luni-solar Kārttika fell on Friday, November 26th, the 29th day of solar Vṛiśchika, and the *nakshatras* during that day were a large part of Dhanishṭhā and a smaller part of Śatabhishaj. Calculations for 1284 A.D. prove equally unsatisfactory, the fifth of the bright lunar fortnight in solar Vṛiśchika ending on Tuesday, November 14th, at 3 h. 7 m. after sunrise, the *nakshatra* during that period being Śravaṇa by all systems.

The date is also irregular for the 16th year of the reign of Māṇavarman Kulaśekhara II., in which the fifth *tithi* of the first fortnight of Vṛiśchika ended on Sunday, 26th November 1329 A.D. at 13 h. 58 m. after sunrise, the *nakshatras* during that period by all systems being Śravaṇa and Dhanishṭhā.

72.—In the Nāgēśvaramuḍaiyār temple at Kalladakurichchi.¹

- 1 Svasti śr[i] [||*] Kō Mā[ra]paṇmar²=āṇa T[i]rubāṇa(buvana)chchakkara-
- 2 vatt[i]gaḷ emmaṇḍalamu[m³ k]oṇḍaruḷiya śrī-Kula-
- 3 śēgaradē[va*]rkkū [yā]ṇḍu 33 vadu Miduṇa-nāyaṇṇu 12-
- 4 n-diya[di]yum amāvāsya[yu]m peṇṇa Mṛigaś[i]rshattu nāl.

"In the 33rd year (of the reign) of king Māṇavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadē[va], who was pleased to take every country,—on the day of Mṛigaśirsha which corresponded to the new moon *tithi* and to the 12th solar day of the month of Mithuna."

The date is inaccurate for the year 1300 A.D., and correct in all respects for 1301. June 7th, A.D. 1301, Wednesday, was the twelfth solar day of Mithuna; and on that day the new-moon *tithi*, or *amāvāsya*, of the luni-solar month Jyāishṭha was current till 9 h. 26 m. after sunrise, which was the actual moment of new moon and the beginning of the month Āshāḍha. The *nakshatra* Mṛigaśiras was current on that day for 2 h. 14 m. after mean sunrise by the systems of Garga and equal space, and for 47 m. by the Brahma-siddhānta.

June 7th, 1301 A.D., being in the king's thirty-third year, we know that he could not have begun to reign earlier than June 8th, 1268.

The outside limits for this king's accession are now June 8 to June 27, 1268 A.D.

73.—In the Rājasiṃhēśvara temple at Śiṇṇamaṇṇūr.⁴

- 1 Svasti śrī [||*] śrī-kō Māṇapaṇmar-āṇa Tiribuvanaṇchchakkara-
- vakti(tti)ga-
- 2 | ye(e)mmanḍa[lamuṇ]=goṇḍaruḷiya śrī-Kulajē(śē)garadēvaṇku yāṇḍu⁵ 4lvadu
- Āṇi⁶-māda[m⁷] lātēdi⁷ pūrvva-pakshattu prathamaiyum Paṇar-
- 3 pūṣamum peṇṇa Tiṇṇaḷ-kilamai-nāl.

"In the 41st year (of the reign) of the glorious king Māṇavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every

¹ No. 98 of the Madras Epigraphical collection for 1907.

² Read *varmar*—.

³ The sign for medial *i* is added at the left top of the letter *m*.

⁴ No. 431 of the Madras Epigraphical collection for 1907.

⁵ The word *yāṇḍu* is denoted by an abbreviation.

⁶ The akshara *ṇi* is corrected from some other letter.

⁷ The word *tēdi* is denoted by two symbols.

country, —on a Monday which corresponded to (the day of) Punarvasu, the first *tithi* of the first fortnight (and) to the 14th solar day of the month of Āṇi."

This is the latest date yet found of this king. The date is regular for Monday, 9th June, A.D. 1309, and irregular for A.D. 1307 or 1308. On 9th June, A.D. 1309, which was the fourteenth solar day of Āṇi (or Mithuna) and a Monday, the first *tithi* of the bright fortnight of luni-solar Āshāḍha ended 14 h. 14 m. after sunrise. The *nakshatra* Punarvasu by the equal space system began, on that day, at 6 h. 6 m. after sunrise and lasted the rest of the day. By the system of Garga and by the Brahma-siddhānta it lasted all day.

The inscription proves that the king's reign could not have begun before 10th June 1268, and gives us as the limit of possible accession the period June 10th to June 27th, 1268 A.D.

D.—JATAVARMAN SUNDARA-PANDYA II.

74.—In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1 Svasti śri [||*] Kō=Chchadavarṃmar=āṇa Tri[bhu]vaṇachchak-
ka[ra]va[r]ttiga[śrī-Sundara-Pāṇḍya]dēvaṅku yāṇ[ḍu] 10āvadu Vyaya-samvatsarattu²=
[T]ulā-nāyaṅṅru=ppūrvva-pakshattu dvā-
2 daṣiyum Tiṅgaṭ-kk[i]lamai perṇa Śadayattu nā.

"In the 10th year (of the reign) of king Jaṭavarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-dēva,—on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tulā of the (cyclic) year Vyaya."

This date is correct in every respect except perhaps in the matter of the regnal year. It belongs to the reign of Jaṭavarman Sundara-Pāṇḍya II., in whose reign occurred the year Vyaya. There was no such year in the reign of Jaṭavarman Sundara-Pāṇḍya I., which lasted from April, A.D. 1251 till at least July 19, A.D. 1261, that being the last date we have at present of him.

In the cyclic year Vyaya, the second solar day of Tulā corresponded to Monday, September 30, A.D. 1286. On that day the twelfth *tithi* of luni-solar Āśvina, which was current at mean sunrise, ended 22 h. 54 m. later; the *nakshatra* Śatabhishaj was current by the equal space system for 10 h. 49 m. after mean sunrise, but by the unequal space systems it had expired shortly before sunrise. I have summarised below the state of our knowledge regarding the accession of this king. The date in question, if the regnal year is correct, fixes the king's accession on or later than 1st October 1276; but this contradicts the results of some other inscriptions. The regnal year may have been wrongly given as 10, instead of 11.

75.—In the Saumyanāthasvāmin temple at Nandalūr.³

- 1 [Sva]sti śri [||*] Kō=[Chcha]ḍa[parma]r=āṇa Tribhuvanachcha[kravartti]ga[ī] śrī-
Śu[nda]ra-Pāṇḍya[dēva]ṅku yāṇ[ḍu]
2 [15]āvadu Viṇḍa[dhi]-sāmvat[sa]rattu Kumba-nāyaṅṅru pū[rvva-pa]kshattu daṣamiyūm
Tiṅgaḷ-⁴kiḷamayūm
3 pe[ṇṇa] Pu[ṇṇa]pattattu nā.

¹ No. 592 of the Madras Epigraphical collection for 1907.

² Read -samvatsara².

³ No. 590 of the Madras Epigraphical collection for 1907.

⁴ [The regnal year may also be read as 13.—Ed.] If we could be certain that '13' is the correct reading we should have this king's accession limited to the period February 21st to March 14th, A.D. 1277, and the inscription would be very important.

⁵ Read -kiḷamayūm.

"In the [15]th year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Punarvasu which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kumbha in the (cyclic) year Virōdhin."

This date is regular, and belongs to the reign of Jaṭavarman Sundara-Pāṇḍya II., as there was no cyclic year called Virōdhin in the reign of Jaṭavarman Sundara-Pāṇḍya I. The day in question was Monday, February 20th, A.D. 1290. On that day the tenth *tithi* of the first fortnight of the luni-solar month Phālguna ended 13 h. 45 m. after mean sunrise. During all that period the *nakshatra* was Punarvasu by both the unequal space systems. By the equal space system Punarvasu began 1 h. 23 m. after sunrise and lasted all day.

It appears that the regnal year in this inscription is illegible, and we cannot therefore argue from it.

76.—In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1² śri-Sundara-Pāṇḍyadē[vakku
2 yāpḍu] 17 āvaḍu Nanda[na]-sāṁvasarattu Mīṇa-nā[ya]r[ru] pūrvva-
3 pakshattu daśamiyūm Budhan-kiḷamaiyūm perṇa Pūṣattu nā-
4 !.

"In the 17th year (*of the reign*) of the glorious Sundara-Pāṇḍyadēva,—on the day of Pushya, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mīna in the (cyclic) year Nandana."

This date must either belong to the reign of Māḍavarman Sundara-Pāṇḍya I., in whose seventeenth year, 1232-33 A.D. there was a cyclic Nandana; or to that of Jaṭavarman Sundara-Pāṇḍya II., in whose seventeenth year, 1292-93 A.D. (if he reigned so long) there was another Nandana. It could not be the Nandana 1532-33 A.D., in the reign of Māḍavarman Sundara-Pāṇḍya Kōṇṇermaiḱoṇḍāṇ, because that year was only the second of the reign; nor could it belong to the reign of any other known Sundara-Pāṇḍya, as in these there was no such cyclic year.

Examining the date for A.D. 1232-33 I find that it is unsatisfactory. The tenth *tithi* of the first fortnight of luni-solar Chaitra in that year corresponded to the twenty-eighth day of solar Mīna, which was Tuesday, March 22, A.D. 1233. The tenth *tithi* ended at 21 h. 2 m. after mean sunrise on that day, or at about 3.2 A.M. on the (European) Wednesday, i.e. some hours before the beginning of the Hindu Wednesday. Pushya ended 39 m. after mean sunrise on the Tuesday by the equal space and Garga systems, while by the Brahma-siddhānta the *nakshatra* was Āślēṣhū throughout the tenth *tithi*.

The date is fairly regular for A.D. 1292-93. In that year the tenth *tithi* of the first fortnight of Chaitra began 6 h. 52 m. after mean sunrise on Wednesday, March 18th, A.D. 1293, which was the twenty-fourth day of solar Mīna. The *nakshatra* by Garga and the equal space system was Pushya till 18 h. 34 m. after mean sunrise, and by the Brahma-siddhānta till 16 h. 16 m. after mean sunrise, on that Wednesday. If this was in the seventeenth year of Jaṭavarman Sundara-Pāṇḍya II., it fixes his accession on or later than March 19th A.D. 1276. It will be seen that, if this is the right date, the 10th *tithi* was connected with the Wednesday though at sunrise on that day it was not current; and this is unusual. Considering that this inscription is only four days later than No. 77 next following, which is regular in all respects, and that it belongs to the same place and temple, it is safe to assume that the tenth *tithi* was wrongly quoted for the ninth.

¹ No. 588 of the Madras Epigraphical collection for 1907.

² The beginning of the inscription is mutilated.

³ Read -sāṁvasara-.

77.— In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1
 2 Svasti śrī [||°] Kō=Chchadavarmmar=āna Tribhuvanachchakrava[r]ttigaḷ śrī-Sundara-
 Pāṇḍyadēvaḥku yāṇḍu 17āvad=āna Nanda[ṇa]-samvatsarattu Mina-nāyaḥṇu pū[rva]-
 pakshattu pañohamiyūm Śani-kkiḷamaiyūm peṇṇa Rōh[ini]-
 3 nā].

"In the (cyclic) year Nandana, which was the 17th year (of the reign) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Rōhiṇī, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina."

As in the last case, this year must be either 1232-33 or 1292-93 A.D. For the first it is irregular, for though the *nakshatra* is correct, the 5th *tithi* in question fell that year on a Thursday.

For the second, the date is perfectly regular. In A.D. 1292-93 the 5th *tithi* of the first fortnight of luni-solar Chaitra fell on Saturday, the 20th day of solar Mina, which corresponded with March 14th, A.D. 1293. This 5th *tithi* ended 14 h. 18 m. after sunrise. The *nakshatra* was Rōhiṇī throughout the *tithi* by all the systems.

The corresponding date is therefore Saturday, March 14, 1293 A.D., and the inscription belongs to the reign of Jaṭāvarman Sundara-Pāṇḍya II. It was four days earlier than the last inscription. It fixes the king's accession on or after March 15, A.D. 1276.

78.— In the Rājasimhēśvara temple at Śiṇṇamaṇūr.²

- 1 Svasti śrī [6_] Kōr=Chchadapaṇmar=āṇa Tribhuvanachchoha[kra]vattigaḷ śrī-Sundara-
 [Pā]ṇḍiyadēvaḥku [y]āṇḍu 7vadu Magara-[n]āyaḥṇu pūrva-pakshattu mūṇṇān=di-
 [ya]diyūm Velli-kki[la]maiṇyūm peṇṇa Mṛigaśirsha(śirsha)ttu nā].

"In the 7th year (of the reign) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Mṛigaśirsha, which corresponded to a Friday and to the third solar day of the first fortnight of the month of Makara."

This date is irregular, for the reign of either of the two known Jaṭāvarman Sundara-Pāṇḍyas. I have tried the years 1256, 1257, 1258, 1281, 1282, 1283, which might possibly coincide with, or approximate to, the 7th regnal year of either of those kings, without success. Some element of the inscription appears to be wrong, either in the original or in the copy.³

The exact date of Jaṭāvarman Sundara-Pāṇḍya II.'s accession is still doubtful, and must for the present remain so. The following analysis, however, may be found useful. To the list published by Kielhorn in Vol. IX. p. 228 of dates previously examined I now add four more, viz. Nos. 74, 75, 76, 77, above. The tested dates of J. Sundara II. are now fourteen in number.

Of these K. 26⁴ must be discarded. The wording of the date is "intrinsically wrong." K. 53 is doubtful because the regnal year is not clear in the injured original. It appears to be either "11th" or "19th." Working for a possible 19th year, Professor Kielhorn found the date regular for November 10th, A.D. 1294, but is "not fully convinced" that this conclusion is correct. I find myself equally unconvinced, because that date seems too late for this king

¹ No. 594 of the Madras Epigraphical collection for 1907.

² No. 434 of the same collection.

³ Mr. Venkayya has examined the original with reference to my remarks and states that there is no doubt about the date. I have again gone through my calculations and can only confirm the remarks made in the text; the original is at fault. Indeed in 500 years I find no date for which the given details are satisfactory.

⁴ "K" stands for the dates published by the late Professor Kielhorn.

Wassâf and Rashid-ud-din assert that "Sundar Pandi" died in Hijra 692, the last day of which year was December 1st, A.D. 1293 (Yule's *Marco Polo*, II. 269). I see no real reason why we should not accept the date as being one of the 11th year, viz. October 29th, A.D. 1287, and if so, it supports the evidence offered by the second of the two groups given below; but it is perhaps safer to reject the date as a basis for argument. K. 55 is also doubtful since it would seem that, if correct in other respects, a wrong solar month was quoted, and K. 56 must be set aside because it is evident that the regnal year has been wrongly quoted; the date given in A.D. 1286 as the ninth year is at variance with all the other dates yet examined, and would postpone the king's accession to a date subsequent to March 29th, A.D. 1277. I also discard my No. 75 (above) for the reason given in my note on that inscription. This leaves nine dates by which we may be guided, if No. 76 is accepted as I think it certainly may be.

Of these nine, K. 25, K. 27, K. 52, K. 54, put together, give us August 28th, A.D. 1275 to May 15th, A.D. 1276 as the limit; and K. 23, K. 24, and my 74, 76, 77 give us October 1st, A.D. 1276 to March 14th, A.D. 1277, as the limit of the accession of this king.

With regard to overlapping of reigns, e.g. August A.D. 1289 being in the 13th or 14th year of this king (K. 23, 24) when June 27, A.D. 1289, is placed also in the 22nd year of Mājavarma Kulaśekhara I. (K. 48)—it is well to note that Marco Polo (Yule, II. 267) says "In this province (Maabar) there are five kings who are own brothers. . . . at this end of the province reigns one of those five Royal Brothers, who is a crowned King, and his name is SONDER BANDI DAVAR." Wassâf, speaking of the same king under the name "DEWAR SUNDAR PANDI" says he had "three brothers, each of whom established himself in independence in some different country" (*ibid.* 269). This account is strongly supported by the Chinese annals (*ibid.* 273), where the country is called "Maparh," or Malabar, and is reported to have sent tribute (presents) to Kublai Khān in A.D. 1286. "Pauthier has given some very curious and novel extracts from Chinese sources regarding the diplomatic intercourse with Ma'bar in 1280 and the following years. Among other points these mention 'the five brothers who were Sultans.'" See also my remarks in the last paragraph of No. 69 above.

Colonel Yule's note from which I have quoted gives us some further important information regarding the kingdom (or kingdoms) of Madura at this period. Wassâf introduces (1310) a king whom he calls "Kales Dewar" who had ruled for 40 years, and whom we may identify with Mājavarma Kulaśekhara I. in whose 40th year, viz. March 18th 1303 A.D., was engraved the inscription at Tiruvārūr (above VIII. p. 276), and in his 41st year, viz. June 9th, A.D. 1309, the inscription at Siṅṅṅamaṇṇūr (No. 73 of the present publication).¹ "He had two sons, Sundar Bandi by a lawful wife, and Pirabandi (Vira Pandi ?) illegitimate. He designated the latter as his successor. Sundar Bandi, enraged at this, slew his father" and seized the throne. Vira-Pāṇḍya drove him out, and Sundara-Pāṇḍya sought aid from the Muḥammadans, which led to Malik Kafur's raid. The story is confirmed by Amir Khusru.

It must be remembered that this Sundara-Pāṇḍya, who murdered his father Kulaśekhara I., was not our Jaṭavarman Sundara-Pāṇḍya II. who seems to have died in A.D. 1293, but a subsequent prince of the same name and family. We have as yet no published inscriptions bearing date between 1309 and 1317 A.D. in the Pāṇḍya territories. If any of the parricide Sundara-Pāṇḍyas come to light we shall have to call that king (or prince) Sundara-Pāṇḍya III.

¹ This was the Kulaśekhara to whom the Tamils entrusted the tooth relic carried away by them from Ceylon (*Mahāvamsa*, ch. XC, verse 43). It was returned a few years later. The *Mahāvamsa* also mentions "the five brethren who governed the Pāṇḍyan kingdom" in the reign of Bhuvanēka Bāhu of Ceylon whose date Bell gives as 1277-1288 A.D.

I have written the above, not with the intention of intruding historical notes into a paper which should perhaps be solely chronological in character, but as explanatory of the overlapping of dates at this period. Nevertheless a certain amount of historical discussion in connection with dates will surely be welcomed.

E.—MARAVARMAN KULASEKHARA II.

79.—In the Siddhajñānēśvara temple at Pāpāṅḡlam.¹

1 [Sva]sti [śri] [||*] K[ō] Mārapaṇmar=ā[ṇa] Tribhuvānachchakra[va]ttiga|=
emma[nḍa]la[muṇ]=goṇḍ-a[ruli]ya śri-Kulaśēgaradēva[r]ku yāṇḍu Svadu² Tulā-
[nāyaṇṇu 2]tēdi³ pūrvva-pakshattu [na]vamiyum [Bu]dhaṇ-kiḷamai[yu]m peṇṇa
2 Tiruvōṇ[a]ttu [nā].

"In the 8th year (of the reign) of king Māṇavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Śravaṇa which corresponded to a Wednesday, to the ninth *tithi* of the first fortnight (and) to the 2nd solar day of the month of Tulā."

The reign of Māṇavarman Kulaśēkhara II, began according to Kielhorn (above, Vol. VIII, p. 228) between March 6th and March 29th, A.D. 1314. Work for Tulā in his 8th year proves that the 2nd solar day of that month was Wednesday, September 30, 1321 A.D. On that day, the 9th *tithi* of the bright fortnight of the luni-solar month Āśvina was current for 17 h. 13 m. after mean sunrise, while the *nakshatra* Śravaṇa was current by the equal-space and Garga systems for 23 h. 48 m. after mean sunrise, and by the Brahma-Siddhānta for the whole day except for 1 h. 15 m. after mean sunrise during which period Abhijit was current. This is probably the correct date.

The date is irregular for the 8th year of Māṇavarman Kulaśēkhara I. in respect of the week-day. The month of Tulā in this king's 8th year fell in A.D. 1275. On Monday, September 30, A.D. 1275, which was the 2nd day of solar Tulā, the 9th *tithi* of the bright fortnight of luni-solar Āśvina expired 2 h. 37 m. after mean sunrise; the *nakshatra* being Śravaṇa by the equal space system and by Garga for 10 h. 13 m., and by the Brahma-Siddhānta for 11 h. 40 m. after mean sunrise. If, therefore, the week-day quoted had been Monday instead of Wednesday, the date would have been perfectly regular. It is worthy of note that the epithet "who was pleased to take every country" is applied only to Jaṭavarman Sundara-Pāṇḍya I. and Māṇavarman Kulaśēkhara I. Whichever king this may belong to, the initial date of his reign remains unaffected.

80.—In the Siddhajñānēśvara temple at Pāpāṅḡlam.⁴

1 [Svasti] śri [||*] Ko Mārapaṇ[va]r=āpa⁵ Ti[ri]buva[nach]chakara(kra) vattiga|
[śri]-Kulai(la)śēgaradēvaṇku yāṇḍu⁶ Svadu Da]ṇu-nāyaṇṇu 11 tēdiyum⁷ [a]para-
paksha [ttu] ⁸. . . . [m] Śevvāy-kkiḷamaiyu]m peṇṇa Śōdi-[nā].

¹ No. 126 of the Government Epigraphist's collection for 1907.

² The words *yāṇḍu* and *vadu* are each expressed by an abbreviation.

³ The word *tēdi* is expressed by a symbol.

⁴ No. 125 of the Government Epigraphist's collection for 1907.

⁵ Read *paṇmar*. The original has two symbols between *va* and *pa*, each of which looks like *rā*.

⁶ The letter *ḍu* is denoted by a flourish added to *u*.

⁷ The word *tēdi* is denoted by a symbol.

⁸ The name of the *tithi* cannot be made out as the original is badly damaged here.

"In the 8th year (of the reign) of king Māṇavarman alias the emperor of the three worlds, the glorious Kulaśēkharadēva,—on the day of Svāti, which corresponded to a Tuesday, to the [tithi] of the second fortnight and to the 11th solar day of the month of Dhanus."

This date is incorrect when worked for 1275 or 1276 A.D., the 8th year of Māṇavarman Kulaśēkhara I.; and it is also incorrect for A.D. 1321, the 8th year of Māṇavarman Kulaśēkhara II. In A.D. 1275 the 11th Dhanus was a Saturday. In A.D. 1276 it was a Sunday. In A.D. 1321 it corresponded with Monday, December 7th. In each case the corresponding tithi belongs to the dark fortnight, but the nakshatras were respectively Pushya, Jyēsthā and Punarvasu. As to the last (1321) Professor Kielhorn's No. 28 (above, Vol. VI. pp. 312-13) may be compared with it. I have proved its correctness. That date, which was in the 8th year of Māṇavarman Kulaśēkhara II., corresponded with 14th November A.D. 1321 which was 23 days earlier than December 7th. The nakshatra was Uttara-Phalguni, and it is plain that on a day 23 days later the nakshatra could not possibly be Svāti.¹ The date would be correct in all respects for the 18th solar day of Dhanus, Tuesday, December 15, A.D. 1321, when, at mean sunrise, the nakshatra was Svāti and when the 10th tithi of the dark fortnight was current.

No. 26.—DANAVULAPADU PILLAR INSCRIPTION OF SRIVIJAYA.

By H. KRISHNA SASTRI, B.A.

The subjoined record² is engraved on the three faces of one of the Jaina pillars, discovered by the Superintendent, Archaeological Survey, Madras, at Dānavulapāḍu (in the Jammalmadugu taluka of the Cuddapah District) in 1903, when he made extensive excavations there, on the sandy bank of the river Pennar. The results of Mr. Rea's excavations are published in the Director General's *Annual Report* for 1905-6, pp. 120 to 127, which include a complete description with a half-tone picture (fig. 7) of the sculptures in three panels on one of the broad faces of the pillar (p. 124) and an English translation of the inscription on two of its narrow faces (p. 124 f.)

By way of supplementing what has been already stated by Mr. Rea, I append, with the kind permission of the editor, a full text of the record, which is not given in the *Annual* and the translation of a portion of the inscription, which is also omitted there, by some mistake.³

¹ Since writing the above Mr. Venkayya has informed me that the quoted day of the solar month Dhanus may be, not "11" but "19." On this basis I have again examined the date. It is not correct for the reign of M. Kulaśēkhara I. For A.D. 1321 the eighth year of M. Kulaśēkhara II., the details would be correct for the 18th, but not for the 19th Dhanus. At mean sunrise on Tuesday, December 15, A.D. 1321, which was the 18th day of Dhanus, the tenth tithi of the second fortnight expired 3 h. 16 m. after mean sunrise; the nakshatra being at mean sunrise, Svāti by the equal space system. It ended 6 h. 18 m. later by that system. But by Garga it had ended 5 h. 54 m., and by the Brahma-Siddhānta 10 h. 2 m. before mean sunrise, Viśākhā being current at that moment. On the 19th Dhanus Viśākhā was current by all systems. I think the date is probably genuine, but that the 19th of the solar month was quoted in error for the 18th.

² No. 893 of the Madras Epigraphical collection for 1905.

³ The portion omitted in the *Annual* is the "third face" (ll. 44 to 67) of the pillar. On p. 125, however, Mr. Rea adds in continuation the translation of a later inscription of the 14th century A.D. in the passage commencing: "The second reads prosperity," and connects it with the subjoined pillar record which is at least 4 centuries earlier. It may be noted that the later record translated by Mr. Rea, was also discovered in the same locality (No. 336 of the Madras Epigraphical collection for 1905).

The ink-impressions from which the accompanying plate has been prepared, were taken under my direct supervision from the original pillar which is now preserved in the Madras Museum, along with the other antiquities of Dānavulapāḍu.

The record is not dated. But the Kanarese characters in which it is written may be referred to the period between the 10th and 11th centuries A.D. The alphabet bears a strong resemblance in certain details (e.g. in the distinction made between long and short *i* and in the adding of the *rēpha* to a consonant ending in *i*) to that of the two Nolamba records from Dharmapuri published by me,¹ but is exactly similar in many respects to those of the Ātakūr inscription of the time of Kṛṣṇa III.² and of the epitaph of Mārasimha II.³ of the 10th century A.D. The symbol for long *ū* affixed to the consonant *m* is different in form from that used in other cases; compare e.g. *mū* of *ripusamūha* in l. 21 and of *mūrti* in l. 32, with *nū* of *-anūna-* in l. 51 and *bhū* of *bhū-maṇḍaladoḷ* in l. 64. The final forms of *m* (ll. 22 and 48), *n* (l. 39) and *ṛ* (ll. 50 and 52), the cursive form of the consonant *kh* (l. 52) and the use of the Dravidian *ḷ* (ll. 8, 24, 50, 52) and *ṛ* (ll. 12, 48, 49 twice, 56, 62) may also be specially noted. The record consists of 11 verses of which vv. 3, 5 and 6 are in the Sanskrit language (the first being in the Saṅkīrṇaka(?))⁴ and the second two, in the Āryā-gīti metre) and the rest in Kanarese (in the Kanda metre). Lines 65 to 67 are in Kanarese prose, while the invocatory and benedictory phrases (ll. 44 and 48) are in Sanskrit.

The order in which the three written faces of the epigraph have to be read presents some difficulty. The broader face which begins with a benedictory clause and ends with the writer's name, must be taken to be a complete record by itself. The two narrow faces which contain the eulogy of Śrīvijaya do not begin with any auspicious word, phrase or verse, but end with the usual *maṅgala-mahā-sūk*. Apparently, the inscription was meant to be divided into two parts, the first of which, comprising the two narrow faces of the pillar, began with a description of the military prowess of the *daṇḍanāyaka* Śrīvijaya, to whom in the body of the record are applied the surnames *Arivingōja* (v. 7), *Anupamakavi* (vv. 2, 4, 9 and l. 65 f.) and perhaps also *Sarvavikramatunga* (v. 10). Of the three Sanskrit verses included in this portion of the record, two (vv. 5 and 6) are addressed to Śrīvijaya and express the wish that he might live long to rule the circle of the earth under orders of king Indra. The third verse while describing his prowess in highly poetical language, incidentally mentions *Baḷi-kula*, the family to which Śrīvijaya belonged and the king *Narēndra* of whom he was the general (*daṇḍādhipati*). The second part of the inscription, evidently the more important of the two, is written on one of the broad faces of the pillar and opens with an invocatory clause which proclaims glory to the prosperous doctrine of the Jina. The first three verses (7 to 9) on this face appear to suggest that Śrīvijaya voluntarily resigned this world and took *saṁnyāsa* in order to attain eternal bliss. The next two verses are again in praise of Śrīvijaya's military prowess,

¹ Above, pp. 54 to 70 and Plate.

² *Ibid.* Vol. V. pp. 151 to 160 and Plate.

³ *Ibid.* Vol. VI. pp. 50 to 57 and Plate.

⁴ According to Gaṅgādāsa's *Chhandōmañjarī* (Ch. V. 15) Gīti is a verse whose second half corresponds to the first half of an Āryā (i.e. contains 30 *mātrās*), the first half presumably being the same as that of the Āryā. Āryā-Gīti, again, on the same authority (*ibid.* 21) has both its halves corresponding to the first half of an Āryā with an additional *guru* (i.e. contains 32 *mātrās*). The metre, however, of the verse under consideration, whose scheme is 32 *mātrās* in the first half and 30 in the second, is neither Gīti nor Āryā-Gīti as described by Gaṅgādāsa. It probably corresponds to the Saṅkīrṇaka mentioned in Dr. Kittel's edition of Nāgavarma's *Chhandas* (Ch. IV. 202). Dr. Kittel interprets the scheme of the metre as 32 and 27 (*Chhandas*, p. 93). Nāgavarma's definition may admit of an explanation which yields 32 and 30 for the scheme of the Saṅkīrṇaka and thus correspond to that of v. 3 of the subjoined inscription. Nāgavarma's v. 292 may be translated thus: "If the first half (*a-apar-ārdha*?) of an Āryā (i.e. of 30 *mātrās*) unites with the first half of a Kanda in the order mentioned (i.e. 32, in the first and 30 in the second), then O! lotus-faced one! the metre becomes the Saṅkīrṇaka as stated by Kavirājahansa (i.e. Nāgavarma)."

and ll. 65 to 67 state that the writer of the record was Guṇavarma, the clerk (*sēnabōva*) of Anupamakavi.

It thus appears from an examination of the contents that the only name in the record which may be of historical interest is that of king Indra (or Narēndra) whose subordinate was the *daṇḍanāyaka* Śrīvijaya. And, to judge from the characters, king Indra will have to be identified with the Rāshtrakūṭa Nityavarsha-Indra III, for whom we have the dates A.D. 915 and 916-7, or with Indra IV., the grandson of Kṛishṇa III., who died in A.D. 982.¹ Before attempting to decide which of the two kings could be intended here, it may be useful to mention the existence of a record of the Rāshtrakūṭa king Nityavarsha in the Jaina ruins of Dānavulapāḍu, quite close to where the subjoined pillar was dug up.² It is engraved round the rim of a stone pedestal and consists of a single Sanskrit verse which has been translated on p. 121 f. of the Director General's *Annual* for 1905-6. Here, again, it is doubtful if Nityavarsha is identical with Indra III. or Khoṭṭiga, both of whom bore that surname. As, however, the pedestal record and the subjoined pillar inscription are found in the same ruins and the characters, except for the flourishes used in the former, are almost of the same type, there is a strong presumption in favour of identifying Nityavarsha of the pedestal record with king Indra of the Śrīvijaya inscription and of assigning both the epigraphs to the time of Nityavarsha Indra III., i.e. to the beginning of the 10th century A.D. In support of this identification it may be stated that in verse 3 of the subjoined record, Śrīvijaya is stated to have been the commander of the forces of Narēndra. The context requires us here, to interpret *narēndra* not as a general synonym for 'king,' but as a proper name. Dr. Fleet in dealing with the appellations of the Rāshtrakūṭa kings,³ has drawn attention to the honorific *Narēndradēva* with which the surname Nityavarsha of Indra III. occurs combined, in the Nausārī grants. Although the word *narēndra* (or *narēndradēva*) may admit of the translation 'His Majesty' as Dr. Fleet has taken it, still in the light of what has been stated above, it appears to me that Narēndra must be taken, at least in the subjoined record, as a hitherto unknown surname of Indra III.

Daṇḍanāyaka Śrīvijaya is not mentioned in any published inscriptions. His identification, if satisfactorily made out, would be of much interest to students of Kanarese literature; for, his surnames Aṇivingōja⁴ and Anupamakavi⁵ have, apparently, a special reference to his literary acquirements; while Sarvavikramatuṅga indicates his military prowess.⁶ Two persons of literary fame both bearing the name Śrīvijaya are known to Kanarese literature. The sons of literary fame both bearing the name Śrīvijaya are known to Kanarese literature. The colophon at the end of each of the three chapters of the *Kavirājamārga* describes that work as having been the production of Śrīvijaya on the lines laid down by king Nṛpatuṅga. This king who is also called Atiśayadhavaḷa and Amōghavarsha in the body of the work, has been identified with the Rāshtrakūṭa Amōghavarsha I. (A.D. 814-5 to 877-8). If the *Kavirājamārga* was actually written by Śrīvijaya, who is stated to have been the court poet of Nṛpatuṅga and to have borne the surname Kavīśvara, his time would fall into the beginning of the ninth century A.D. Another Śrīvijaya is referred to in the body of the same work of the ninth century A.D. Another Śrīvijaya is referred to in the body of the same work (*Kavirājamārga*) as an earlier author whose writings were looked upon as the standard type of

¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 386, Table.

² No. 331 of the Madras Epigraphical collection for 1905.

³ *Ep. Ind.* Vol. VI. p. 176.

⁴ The word literally means 'the teacher of knowledge.' A similar title in Kannaḍa literature is *Negaḷteḡōja* assumed by Nāgavarma the author of the *Chāṇḍas*; see the *Karṇāṭaka-Kavicharite* by Messrs. R. Narasimha-char, M.A., M.R.A.S., and S. G. Narasimha-char, Vol. I. pp. 46 and 50.

⁵ I.e. 'the matchless poet,' compare the titles *Kavītūḡuṇṇarava* of Pampa, *Kavirājamaṇsa* of Nāgavarma and *Kaviratna* and *Kavichakravarti* of Ranna.

⁶ We learn from literature that the Kannaḍa poets Pampa, Chāvunḍarāya and Nāgavarma were also once in military service and had established their names on the battle-field.

Kannarese poetry at the time of Nripatunga. These two Śrīvijayas who belong, one to the 9th century A.D. and the other to some still earlier period, cannot in any way be connected with the *daṇḍanāyaka* Śrīvijaya of the Dānavulapāḍu record whose time, as stated already, could have been only about the beginning of the tenth century A.D.

Further, we know of a fourth Śrīvijaya mentioned in the Śravaṇa-Belgoḷa epitaph of Mallishēṇa.¹ He was one of the Jaina teachers of great learning who succeeded Hēmasēṇa and a contemporary of an unspecified Gaṅga king. An inscription dated Śaka 999 (=A.D. 1077-78) at Humcha in the Shimoga District,² apparently refers to Satyavākya Rakkasa-Gaṅga, a brother's son of Nolambakulāntaka Mārasimha II. and to his contemporary, the Jaina teacher Śrīvijaya. It is not unlikely that this Rakkasa-Gaṅga is the unspecified Gaṅga king mentioned above and is identical with the Rakkasa referred to in Nos. 133 and 134 of Professor Kielhorn's *List of Southern Inscriptions*. Consequently, the time of the Jaina teacher Śrīvijaya whose disciple Rakkasa-Gaṅga was, may be placed roughly between Śaka 899 (= A.D. 977), the date of the Peggu-ūr inscription of Rāchamalla II. and Śaka 999 (=A.D. 1077-78), the date of the Humcha record. But there is nothing to show that the Jaina teacher Śrīvijaya of the Mallishēṇa epitaph was first a layman in the military service of the Rāshtrakūṭa king Indra III., and that he subsequently joined the order of ascetics. Consequently, the Śrīvijaya of the Dānavulapāḍu record, is perhaps also different from the Jaina teacher Śrīvijaya, though possibly he was contemporaneous with him, and flourished in the tenth century A.D.

It may be remarked, finally, that, like the famous Gaṅga general Chāmuṇḍarāja or Chāvūṇḍarāja who served the Western Gaṅga sovereigns Mārasimha II. and Rāchamalla II. and largely patronised Jaina literature and religion, the *daṇḍanāyaka* Śrīvijaya was unsurpassed in the military art as in the literary, patronised Jainism and resigned the world in the end, as a pious Jaina, in order to seek salvation. The picture of a rider on horseback followed by an umbrella bearer which is depicted in the lowest panel on one of the four faces of the pillar is perhaps meant to represent the general Śrīvijaya marching against his enemy on the battle field. It must also be noted that the demi-god Brahma-yaksha in Jaina iconography is figured as riding on a horse.³

Baḷikula,⁴ the family to which Śrīvijaya belonged, and Guṇavarma⁵ the clerk (*sēnalōva*) who wrote (i.e. composed ?) the text of the record, I am unable to identify.

TEXT.⁶

First Face.

- 1 Patiya besadinda-
- 2 7[m]=ahitaran=ati-kōpa-
- 3 din=ikki geldu paripā-
- 4 li[s]idam [l*] chatur-udadhi-
- 5 vaḷayam=ellaman=a-
- 6 tirathan=i daṇḍa[n]āya-
- 7 kaṁ Śrīvijayaṁ⁸ [|| l*]

¹ Above, Vol. III. p. 168.

² *Epigraphia Carnatica*, Vol. VIII. Nr. No. 35.

³ See *Ind. Ant.* Vol. XXXII. p. 463 and Plate iv.

⁴ The Kannada poet Ranna who flourished in the 10th century A.D. was a Jaina descendant of the Baḷegārakula and a protégé of Chāvuṇḍarāja. It is doubtful if Baḷegārakula could, in any way, be connected with Baḷikula.

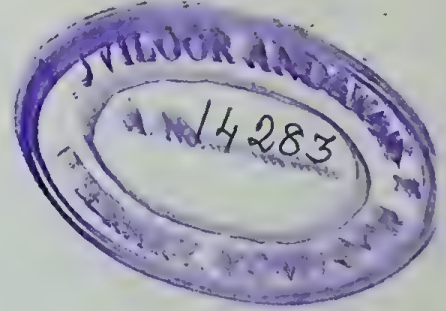
⁵ A poet Guṇavarma, who may be referred to this period, is mentioned in the *Karṇāṭaka-Kavicharita*, p. 63.

⁶ From two sets of ink-impressions and the original pillar.

⁷ The syllable in brackets is more like *sa* than *ma*.

⁸ The indistinct symbol at the end of line 7 may be a flower like the one in l. 65, below.

- 8 Turaga-dhalaṃgala-
 9 n=odḍida kari-ghaṭe-
 10 yaṃ piriya-nera-
 11 [v]iyaṃ ball-aṇiyaṃ [1*]
 12 dhuraḍ-eḍey[oḷ=i]ri-
 13 du gelguṃ karad-a[si]
 14 karam-aridu raṇa-
 15 doḷ-Anupamakaviya [|| 2*]
 16 Kupitavati Śrivi-
 17 jayē Baḷikula-ti-
 18 lak[ē] Narēndra-daṇḍādhi-
 19 patau [1*] girir=agi[ri*]r-vvana-
 20 m=avanam jalām=aḷa-
 21 laṃ ripu-sa[mā]ha-ba-
 22 lam=abala[m] [3*]

Second Face.¹

- 23 Vasumatiy-oḷa-
 24 g=ild=entā[m de]seṇḷa
 25 kusukuruman=eydi
 26 māṇade mattaṃ [B]i[sa]-²
 27 ruha-garbh-aṇḍakkam pa-
 28 sarisidudu [ki]rtti ne-
 29 tṭan-Anupamakaviya [|| 4*]
 30 Āsrita-jana-kalpa-ta-
 31 ru[r]=vviśruta-ri[p]u-nṛipa-
 32 ³ti-tṛipa-davānaḷa-mā[r]tti[h] [1*]
 33 Śrī-vanitā-Smara-pāśaḥ⁴
 34 pātus=tava bāhu⁵ mē-
 35 diṇim Śrīvijayā(ya) [|| 5*]
 36 Chatur-udadhi-valaya-
 37 valayita-vasundha-
 38 rām-Indra-[ē]śasauāt=sam-
 39 raksha[n] Śrīvijaya
 40 Daṇḍanāyaka [ji]va
 41 chiraṃ dāna-dharmma-ni-
 42 rata-manaska [|| 6*]
 43 Maṃgala-mā(ma)hā-śrīḥ [||*]

¹ This would actually be the third face—the second on the pillar being occupied by sculptures in three panels, see above, p. 147.

² The syllables *bisa* are corrected from *vana*.

³ The syllable *ja* of *davānaḷa* is written between two cross marks below the line, the omission being indicated by a similar cross mark made over the letter *na*.

⁴ The *visarga* at the end of the line appears to have been changed into an *anusvāra*; the lower dot of the *visarga* is, however, still faintly visible on the estampage.

⁵ The order of the words here is wrong. It is evident that the author must have intended *pātō bāhu-tava* *pātu*; for, otherwise, the word *bāhu*, which is not of the neuter gender, will have to be altered into *bāhur=ma*,^o in which case the metre would be faulty.

Third Face.¹

- 44 Bhadram=astu bhagavatē [J]ina-sāsana[ya] [||*]
 45 Aṭṭavidha-karmmam=ellaman=aṭṭu[m]-
 46 bari-gonḍu koḍipe[n=em]bude ba[g]eyi-
 47 m[l*] [pu]ṭṭidan=udatta-sat[t*]vnaṁ neṭṭane vibu-
 48 db[ē]ndra-vandyan=Aṭṭiṁgōja[m ||] [7*]
 49 Tān=aridu t[ora]du neṭṭane mān[i]-
 50 sa-vā=āvud=e[m]du sa[m*]nyāsanado[l i]
 51 mānasike giḍad[e] koṇḍ[on=a]nūna-
 52 sukh-[ā]spadaman=aṭṭiyol Śrīvijaya[m || 8*]
 53 Nirggata-bhaya nin=ara[sa]m sargga-
 54 mā(ma) ²nān=ollen=endu pēsi bisu-
 55 rrv[am] [l*] sarggada bhōgaman=uṇḍ=apava-
 56 rggakk=aḍiy=iṭṭon=arid[o]n=Anupa-
 57 makaviya[m || 9*] ❀ D[a]ṇḍina sāma-
 58 grige para-maṇḍalam=allāḍe
 59 [Sar]vv[a]vikramatuma[m] [l*] daṇḍina bi-
 60 ra-Śrīg=ol-ga[n]ḍa[m] śrī-daṇḍanāyakam
 61 Śrīvijaya[m || 10*] ❀ [Cha]ṇḍa-par[ā]kra-
 62 ma[n]=uṇḍ=ari-ma[n]ḍalikaran=aṭṭi pi-
 63 ḍidu patig=oppisuv=ol-gaṇḍam pracha-
 64 [n]ḍan=i-bhū-maṇḍaladoḷ=daṇḍanāyakam
 65 Śrīvijaya[m || 11*] ❀ Anupama-
 66 kaviya sēn[a]bhōvam Gu-
 67 ṇava[r]mma[m] bar[e]dam [||*]

[For the translation of the first and second faces (ll. 1 to 43), see the Director General's Annual for 1905-6, p. 124 f].³

Translation of the third face.

(L. 44.) May there be prosperity to the holy doctrine⁴ of Jina!

(Verse 7.) "I shall (*first*) acquire as a marriage gift the eightfold *karma* completely and (*then*) scatter it.⁵ With this idea (*as it were*) was born Aṭṭiṁgōja of great virtue who was rightly venerated by the foremost of the learned.

¹ Correctly speaking, the fourth face; see above, p. 151, note 1.

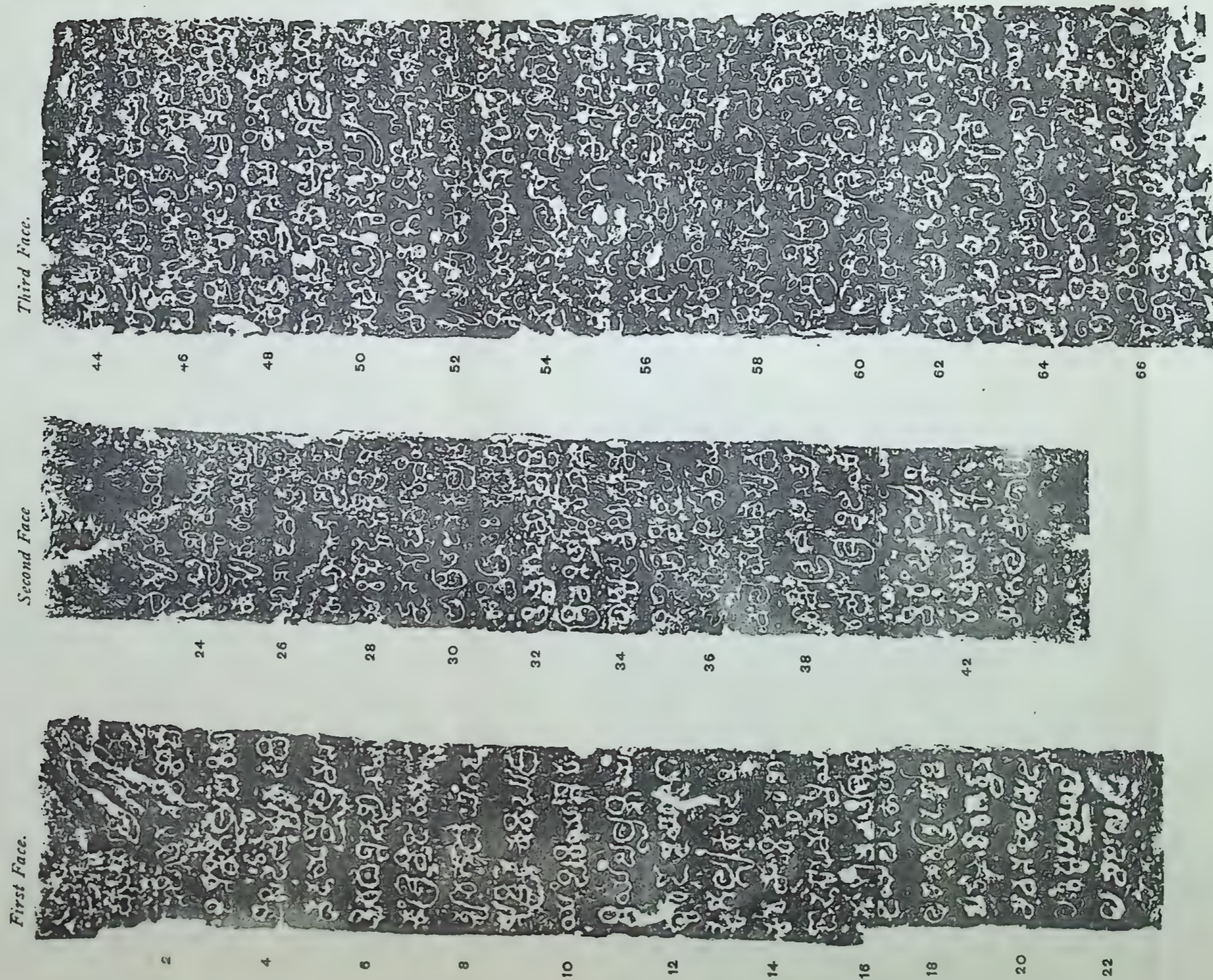
² Above the letter *no* is seen an erasure in which may have been included an *anuvāra* which was subsequently cancelled.

³ On p. 125, the translation of v. 3 has been left incomplete after the words "(and) the." It should be completed as follows: "(and) the combined forces of the enemy, (*quite*) powerless." In the translation of verse 4 "glove" is a mistake for "globe."

⁴ Pandit Dōrbali Jinādāsa Śāstri of Śrāvastī-Belgola informs me that the Jaina doctrine (*dharma* or *sāsana*) is, like other images, worshipped in Jaina temples, in a particular form. It is one of the *naradēvatas* and is symbolically represented by a wheel placed vertically on a pedestal, somewhat in the fashion of the Buddhist *dharma-chakra*.

⁵ I am again indebted to Jinādāsa Śāstri for the information that the *aṣṭavidha-karma* mentioned here consists of (1) *jñānāvaranīya*, (2) *darśanāvaranīya*, (3) *vēdanīya*, (4) *mōhanīya*, (5) *āyushya*, (6) *rāma*, (7) *gōtra*, and (8) *antariya*. According to the Jaina doctrine, an aspirant for salvation must first get rid of these eight varieties of *karma*.

Danavulapadu pillar inscription of Srivijaya.



(V. 8.) Having understood (*within*) himself what human existence was, Śrīvijaya straightway renounced (*it*); (*and*) without losing courage in renunciation, (*he*) lovingly grasped the seat of unabating bliss.

(V. 9.) Oh! Fearless One!¹ Thou art (*my*) lord. I do not want heaven." He that saying thus, would throw madly away in disgust (*even the pleasures of heaven*) and he that having tasted of heavenly pleasures has stepped (*after renouncing them*) into (*the region of salvation*), could (*alone*) know (*what*) Anupamakavi (*is*).

(V. 10.) The circle of enemy (*kings*) trembles at the preparedness of the forces of Sarvavikramatuṅga, the glorious *daṇḍanāyaka* Śrīvijaya. (*He is*) the fit husband of the mighty goddess of victory.

(V. 11.) The *daṇḍanāyaka* Śrīvijaya is a terrible and powerful hero of great prowess, on the circle of this earth. Burning with rage he disperses the enemy chiefs (*on the battle-field*), captures and delivers them up (*as captives*) to (*his*) master.

(Ll. 65 to 67.) Guṇavarma, clerk (*sēnabōva*) of Anupamakavi, wrote (*this record*).

¹ The reference here is, perhaps, to Jina.

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The figures refer to pages ; ' n ' after a figure, to foot-notes ; and ' add. ' to the Additions and Corrections on pp. v and vi. The following other abbreviations are used — B.=Buddhist ; ch.=chief ; co.=country ; di.=district or division ; do.=ditto ; dy.=dynasty ; E.=Eastern ; f.=female ; J.=Jaina ; k.=king ; m.=male ; mo.=mountain ; ri.=river ; s. a.=same as ; sur.=surname ; te.=temple ; vi.=village or town ; W.=Western.

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